

1. - The Justice of Schahriar

King Schahriar was the greatest and most powerful king of his time.



During the first part of his reign he based the rule of his people on justice. He made the insecure feel secure, protected the weak from the strong, watched over the welfare of the people, encouraged learning and the learned, sparing no effort for the happiness of his people, so that they bestowed on him the title of The Guardian of Justice.

2. - Bahrama's Treason

On the other hand, his wife, Bahrama was the direct opposite — her nature combining treachery, deceit and malice. Her charm and beauty could only be equalled

١ - عَدْلُ شَهْرِيَارَ

كَانَ الْمَلِكُ شَهْرِيَارُ أَعْظَمَ مُلُوكِ عَصْرِهِ
شَأْنًا ، وَأَعَزَّهُمْ سُلْطَانًا .

وَقَدْ حَكَمَ شَعْبَهُ - فِي أَوَّلِ عَهْدِهِ - حُكْمًا
أَسَاسُهُ الْعَدْلُ ، فَأَمَّنَ الْخَائِفَ ، وَأَنْتَصَفَ
لِلضَّعِيفِ مِنَ الْقَوِي ، وَسَهَرَ عَلَى رَاحَةِ
الشَّعْبِ ، وَشَجَّعَ الْعِلْمَ وَالْعُلَمَاءَ ، وَلَمْ يَأَلْ
جُهْدًا فِي إِسْعَادِ شَعْبِهِ ، حَتَّى أَطْلَقُوا
عَلَيْهِ لَقَبَ : "حَارِسِ الْعَدَالَةِ" .
٢ - غَدْرُ بَهْرَمَةِ

أَمَّا زَوْجَتُهُ 'بَهْرَمَةُ' ، فَكَانَتْ عَلَى الْعَكْسِ مِنْهُ
تَجْمَعُ بَيْنَ الْغَدْرِ وَالْخِدَاعِ ، وَلُؤْمِ الطَّبَاعِ .
وَلَمْ يَكُنْ يَعْدِلُ جَمَالَ هَيْئَتِهَا ، وَحُسْنَ صُورَتِهَا ،

إِلَّا قُبْحُ سَرِيرَتِهَا (حُبْتُ نَيْتِهَا) ، وَسُوءُ سِيرَتِهَا .
وَقَدْ سُمِّيَتْ "بَهْرَمَةَ" ، وَمَعْنَاهَا : "زَهْرَةُ الْوَرْدِ" ،
أَوْ جَمَالُ الزَّهْرِ .

وَلَوْ أَنْصَفُوا لَسَمَّوْهَا : "شَوْكُ الْوَرْدِ" ، أَوْ "زَهْرَةُ
الْشَّرِّ" . فَقَدْ أَبَى عَلَيْهَا لَوْمُ طَبْعِهَا ، إِلَّا أَنْ
تَعْدِرَ بِزَوْجِهَا .

٣ - طُنُونٌ وَأَوْهَامٌ

وَلَمْ يَكُنْ "شَهْرِيَارُ" يَتَعَرَّفُ حَقِيقَتَهَا ، وَيَطْلُعُ
عَلَى سِرِّهَا ، حَتَّى أَذْهَلَتْهُ الْمُفَاجَأَةُ ، فَتَمَلَّكَهُ
الْغَيْظُ ، وَاشْتَدَّ بِهِ الْحُزْنُ ، حَتَّى كَادَا يُسْلِمَانِهِ
إِلَى الْجُنُونِ .

فَانْقَلَبَ شَخْصًا آخَرَ ، عَلَى الصَّدِّ مِمَّا كَانَ ،
وَتَحَوَّلَتْ وَدَاعَتُهُ شَرَّاسَةً ، وَحِكْمَتُهُ جَهْلًا ،

by her evil intentions
and bad reputation.

She was called
Bahrama — which
means rose-bud or
flower beauty.

To do her justice,
she should have been
called rose-thorn or
the flower of evil.
Indeed, her evil nature
led her to betray even her husband.



3. - Suspicions and Disillusions

No sooner did Schahriar discover her
real nature and detect her secrets than he
was bewildered by the surprise. Such
were his fury and deep sorrow that he
was almost driven to madness.

He thus changed to another person, exactly the
opposite of what he had been. His gentleness
turned to violence, his wisdom to folly,

وَحِلْمُهُ طَيْشًا ، وَعَدْلُهُ ظُلْمًا ، وَرَحْمَتُهُ قَسَاوَةٌ ،
وَذَكَوُّهُ غَبَاوَةٌ .

وَاسْتَوَلَى عَلَيْهِ أُلُوهُمُ ، فَخَيَّلَ إِلَيْهِ أَنَّ النِّسَاءَ
كُلَّهُنَّ ، مِثْلُ "بَهْرَمَةِ" : غَادِرَاتٌ ، لَاعَهْدَ
لَهُنَّ ، وَلَا وَفَاءَ .

وَنَسِيَ أَنَّ طَبَائِعَ النَّاسِ - رِجَالًا وَنِسَاءً -
تَخْتَلِفُ : فَمِنْهُمْ الطَّيِّبُ وَالْخَبِيثُ ، وَالْوَفِيُّ
وَالْغَادِرُ ، وَالْأَمِينُ وَالْخَائِنُ ، وَالْخَيْرُ وَالشَّرِيرُ ،
وَالرَّحِيمُ وَالْقَاسِي .

٤ - غُولُ النِّسَاءِ

فَلَمْ يَكْتَفِ "شَهْرِيَارُ" بِقَتْلِ "بَهْرَمَةِ" ،
بَلْ عَزَمَ عَلَى الْإِنْتِقَامِ مِنْ بَنَاتِ جَنْسِهَا
وَمُؤَاخَذَتِهِنَّ بِذُنُوبِهَا . فَأَمَرَ وَزِيرَهُ "آزَادَ"

his meekness to
insensibility, his justice
to tyranny, his
compassion to cruelty,
and his intelligence to
stupidity.

Disillusion had such
a command over him
that he imagined all
women to be like
Bahrama - treacherous,
faithless, and ungrateful.



He has overlooked the fact that the nature
of people - both men and women - varies.

Thus, there are the good and the bad, the
grateful and the ungrateful, the honest and
the dishonest, the godly and the ungodly, the
merciful and the cruel.

4. - Women's Blue-beard

Schahriar was not satisfied with killing
Bahrama, but decided to take revenge on
all her sex, and punish them for her guilt.

He ordered his Vizier Azade

أَنْ يَخْتَارَ لَهُ - كُلَّ يَوْمٍ - فَتَاةً مِنْ حِسانِ
الْمَدِينَةِ ، يَتَزَوَّجُهَا لَيْلَةً : لَيْلَةً وَاحِدَةً
لَا تُثَنَّى .

فَإِذَا طَلَعَ الصُّبْحُ ، أَمَرَ "أَزَادَ" بِقَتْلِهَا ،
لِيَنْجُوَ مِنْ غَدْرِهَا ، وَيَأْمَنَ مِنْ مَكْرِهَا .
وَقَدْ أَصْبَحَ لَهُ ذَلِكَ الْقَانُونُ الْجَائِرُ شَرِيعَةً
لَا يَحِيدُ عَنْهَا ، وَلَا يَتَسَمَّحُ فِي مُخَالَفَتِهَا .
فَلَا غَرَوْا إِذَا اسْتَوَلَى عَلَى الْأَهْلِينَ الْخَوْفُ
وَالْفَزَعُ ، وَتَمَلَّكَهُمُ الرُّعْبُ وَالْهَلَعُ .
وَلَا عَجَبَ إِذَا أَطْلَقُوا عَلَيْهِ لَقَبَ : "غُولِ
النِّسَاءِ" ، بَعْدَ أَنْ كَانُوا يُطْلِقُونَ عَلَيْهِ
لَقَبَ : "حَارِسِ الْعَدَالَةِ" .

to select for him daily
one of the most
beautiful girls of the
city, whom he would
marry for one night –
one night only, not
to be repeated.

At daybreak, he
ordered Azade to kill
her so that he would
be saved from her
treachery and guard against her malice.



This tyrannical law became established as
a fixed rule from which he never deviated or
allowed to be altered.

It is no wonder then that the citizens were
overwhelmed with fear and horror and
completely terror-stricken, and it is not
strange either that they called him the
women's blue-beard after having been called
the Guardian of Justice.

٥ - الشَّقِيقَتَانِ

وَرَجَعَ الْوَزِيرُ "آزَادُ" إِلَى بَيْتِهِ - ذَاتَ لَيْلَةٍ -
مَحْزُونًا مَهْمُومًا ، لَا يَدْرِي كَيْفَ يَصْنَعُ مَعَ
ذَلِكَ الظَّالِمِ الْمَخْبُولِ .

وَكَانَ لـ "آزَادُ" بِنْتَانِ جَمِيلَتَانِ ، كِلْتَاهُمَا
مَعْرُوفَةٌ بِرَجَاحَةِ الْعَقْلِ وَكِرِيمِ الْخِصَالِ . إِسْمُ
الْكُبْرَى: "شَهْرَزَادُ" ، وَاسْمُ الصَّغْرَى: "دِينَارَزَادُ" .
وَكَانَتْ "شَهْرَزَادُ" تَجْمَعُ بَيْنَ الشَّجَاعَةِ
وَالْأَلَمَعِيَّةِ وَحُبِّ الْخَيْرِ .

وَقَدْ طَهَّرَ اللَّهُ قَلْبَهَا مِنَ الْأَنَانِيَّةِ ، وَمَبَيَّرَهَا
- فِيمَا مَيَّزَهَا بِهِ مِنْ شَرِيفِ الْخِلَالِ - بِالْإِيثَارِ ،
فَلَمْ تَقْصُرْ فِي مُعَاوَنَةِ الْبَاسِئِينَ ، وَدَفَعَ الْأَذَى
عَنِ الْمَظْلُومِينَ .

5. - The Two Sisters

One night the Vizier Azade returned home sad and worried—being at a loss to know what to do with this deranged tyrant.

Azade had two beautiful daughters, both of whom were noted for their intellectual skill and noble behaviour.

The name of the elder was Scheherazade and of the younger Dinarzade.

Scheherazade's character combined courage, genius and benevolence.

Allah had purified her heart from egotism and distinguished her—apart from the other noble qualities with which she had been endowed—with self-denial, so that she was not backward in helping the miserable and protecting the oppressed from harm.



وَكَانَتْ - إِلَى ذَلِكَ - مَشْغُوفَةً بِالْقِرَاءَةِ وَالدَّرْسِ ،
 دَائِبَةً الْإِطْلَاعِ عَلَى كُتُبِ التَّارِيخِ وَالْأَدَبِ ،
 دَائِمَةً الْبَحْثِ وَالتَّنْقِيبِ فِي سِيرِ الْمَاضِينَ ،
 وَأَخْبَارِ الْأَوَّلِينَ ، فَلَمْ تَتْرُكْ شَيْئًا يَصِلُ إِلَيْهِ
 عِلْمُهَا مِنْ نَفَائِسِ الْكُتُبِ ، إِلَّا جَلَبَتْهُ إِلَى
 قَصْرِهَا ، وَحَفِظَتْ رَوَائِعَهُ فِي صَدْرِهَا .

٦- حَايِرَةُ "آزَاد"

فَلَمَّا رَأَتْ أَبَاهَا مُسْتَسْلِمًا لِهَوَاجِسِهِ وَأَشْجَانِهِ ،
 مُسْتَغْرِقًا فِي هُمُومِهِ وَأَخْزَانِهِ ، اقْتَرَبَتْ مِنْهُ
 مُسْتَعِظَةً ، وَسَأَلَتْهُ مُتَلَطِّفَةً ، لِيَعْرِفَ
 مَا خَزَنَهُ وَغَمَّهُ ، وَأَقْلَقَ بَالَهُ وَأَهَمَّهُ .

فَرَوَى الْوِزِيرُ لِبَنَتِهِ قِصَّةَ "شَهْرِيَارٍ" وَكَيْفَ سَاءَ
 طَبْعُهُ ، وَتَغَيَّرَتْ حَالُهُ مِنَ الرَّحْمَةِ إِلَى الْقَسْوَةِ ،

She was passionately fond of reading and studying, more especially books on history and literature, always searching and investigating past biographies and primitive annals. Not only did she include in her palace collection the most precious of the books that came



to her knowledge, but she also memorised selections from the best of them.

6. - Azade's Dilemma

Finding her father weighed down under the burden of conjectures and sorrows and plunged in worry and grief, she approached him, beseeching and imploring him to tell her the reason for his chagrin and annoyance, which were disturbing his mind and causing him anxiety.

Then the Vizier related to his daughter Schahriar's story and how his nature had deteriorated and how his behaviour had changed from compassion into cruelty ;

فَرَّاحٌ يَفْجَعُ النَّاسَ فِي بَنَاتِهِنَّ ، وَيَقْتُلُ زَوْجَاتِهِ
فِي كُلِّ صَبَاحٍ ، فَلَا تَكَادُ تَشْرِقُ شَمْسُ
يَوْمِهِ ، حَتَّى تَغْرُبَ مَعَهَا شَمْسُ حَيَاةِ زَوْجَتِهِ ،
دُونَ أَنْ تَأْخُذَهُ فِي وَاحِدَةٍ مِنْهُنَّ رَحْمَةً وَلَا شَفَقَةً .

٧ - ثَوْرَةُ "شَهْرَزَادَ"

فَسَأَلَتْهُ "شَهْرَزَادُ" مُتَعَجِّبَةً :

كَيْفَ يَكُونُ هَذَا ؟

وَمَا فَائِدَةُ الْعَقْلِ إِذَا لَمْ يُقْتَدْ بِبَنِي الْإِنْسَانِ ،
وَيُخَلَّصَهُمْ مِنْ صُنُوفِ الضَّيْمِ وَالْهَوَانِ ؟
أَلَيْسَ فِي الدَّوْلَةِ كُلِّهَا حَكِيمٌ شُجَاعٌ يَبْذُلُ
لَهُ النَّصِيحَ ، لَعَلَّهُ يَكْفُ عَنْ هَذَايَايِهِ ، وَيُقْلِعُ
عَنْ طُغْيَانِهِ ؟

he thus began to bereave the people of their daughters and kill a wife every morning.



Therefore, the sunrise of his day heralded the sunset of a wife's life, which was forfeited in every case without pity or mercy.

7. - Scheherazade's Fury

Scheherazade exclaimed in astonishment :
"How can this be ? What good is reason if it is not meant to rescue human beings and save them from oppression and degradation ?

Is there not in the whole country a brave wise man who can advise him so that he may desist from his abnormal behaviour and give up his atrocities ?"

فَقَالَ "آزَادُ" :
 "لَيْسَ فِي الدُّنْيَا كُلِّهَا مَنْ يَجْرُؤُ عَلَى نَصْحِ
 هَذَا الثَّائِرِ الْمَخْبُولِ !"
 فَقَالَتْ "شَهْرَزَادُ" :
 "إِذَا اجْتَمَعَ الرَّأْيُ وَالشَّجَاعَةُ لِكَائِنٍ كَانَ ،
 تَيَسَّرَ لَهُ الصَّعْبُ وَهَانَ !"
 ٨ - غَضَبَةُ الْوَزِيرِ

فَقَالَ لَهَا مُتَعَجِّبًا :
 كَيْفَ تَقُولِينَ ؟ لَقَدْ عَجَزَ حُكَمَاءُ الدَّوْلَةِ
 وَمُفَكِّرُوها عَنْ مُعَالَجَةِ أَمْرِهِ !"
 فَقَالَتْ "شَهْرَزَادُ" :
 "لَوْ أَذِنْتَ لِي - يَا أَبِ - فِي لِقَائِهِ ،
 لَعَرَفْتُ كَيْفَ أَرْجِعُهُ إِلَى الصَّوَابِ ،"

Azade retorted :

"There is no-one in the world who would dare to advise this demented maniac."

To this Scheherazade replied :

"Anyone who combines both counsel and courage can easily surmount any difficulty."



8. - The Vizier's wrath

Astonished at his daughter's sayings, he exclaimed :

"How can you say that ?

The wise men and great thinkers of the country have failed to deal with his case !"

Scheherazade answered :

"Father, if you will allow me to see him, I shall know how to restore him to reason,

وَأَسْتَعِيدُ مَا فَقَدَهُ مِنْ الثَّقَةِ بِبَنَاتِ جَنَسِي ،
 وَأَكْفُ عَنْهُنَّ شَرَّهُ وَأَذَاهُ ، طُولَ الْحَيَاةِ .
 فَصَرَخَ الْوَزِيرُ مُفْرَعًا مِنْ شِنَاعَةِ مَاسِمِعَ ، وَقَالَ :
 "أَيَّ هَذَيَانِ تَنْطِقِينَ ؟ وَبِأَيِّ عَقْلِ تُفَكِّرِينَ ؟
 وَعَلَى أَيِّ هَوْلٍ تُقَدِّمِينَ ؟
 لَقَدْ كُنْتُ - حَتَّى قُبِيلَ هَذِهِ اللَّحْظَةِ -
 مِثَالَ التَّعْقِلِ وَالْحِكْمَةِ .

فَمَا بَالُ الْحَمَاقَةِ وَالْغَفْلَةِ تَسْتَوْلِيَانِ عَلَيْكَ ،
 وَتَطْلُوحَانِ بِكَ فِي مَطَاوِحِ الْهَلَاكِ ؟"

٩ - وَاجِبُ الْقَادِرِ

فَقَالَتْ لَهُ مُتَوَدِّدَةً بِاسِمَةٍ :
 "أَتُرَى - يَا أَبْتَاهُ - أَنَّ مِنَ الْحَمَاقَةِ وَالْغَفْلَةِ
 أَنْ يَبْذُلَ الْقَادِرُ جُهْدَهُ فِي مُسَاعَدَةِ الْعَاجِزِ ؟"

make him regain his faith in my sex and put an end to his evil deeds against us forever. "

The Vizier, alarmed at this frightful suggestion, cried out :
 "What nonsense you utter ! With what kind of reason do you think, little knowing the horror into which you would plunge.

Prior to this moment you have been a paragon of reason and wisdom, so how is it that you allow such folly and naïveté to dominate you and throw you into the abyss of destruction ? "

9.- The duty of the able

She answered him amiably and smilingly :
 "Do you think, father, that it is foolish and naïve that an able person should do his utmost to aid the helpless ?



أَلَيْسَ مِنْ وَاجِبِ السَّابِحِ الْمَاهِرِ أَنْ يُنْقِذَ الْمُشْرِفَ
 عَلَى الْفَرَقِ ، وَلَوْ عَرَّضَ حَيَاتَهُ لِلتَّلَفِ ؟
 أَلَيْسَ مِنْ وَاجِبِ الطَّبِيبِ أَنْ يُكَافِحَ الطَّاعُونَ
 وَالْوَبَاءَ ، دُونَ أَنْ يَتَشَنَّىهِ (يَرْجِعَهُ) عَنْ
 ذَلِكَ مَا يَتَعَرَّضُ لَهُ مِنَ الْمَخَاطِرِ ؟
 أَلَيْسَ مِنْ وَاجِبِ الْجُنْدِيِّ أَنْ يُجَابِهَ (يُوَاكِهَ) ،
 الْمَوْتَ فِي سَبِيلِ بِلَادِهِ ؟
 فَمَا بَالِي أُخْرِصُ عَلَى الْحَيَاةِ ؟ وَكَيْفَ أُحْجِمُ
 عَنْ دَفْعِ الْأَذَى عَنْ بَنَاتِ جَنَسِي ، وَأَنَا قَادِرَةٌ
 عَلَى إِنْقَاذِهِنَّ ؟
 أَلَمْ تَقُلْ لِي مِنْ قَبْلُ : "إِنَّ اللَّهَ فِي عَوْنِ
 الْإِنْسَانِ ، مَا دَامَ الْإِنْسَانُ فِي عَوْنِ غَيْرِهِ ؟"

Is it not the duty
 of a skilful swimmer
 to rescue a person on
 the point of drowning,
 even though he may
 risk his own life ?



Is it not the duty of
 a physician to fight
 plagues and epidemics,
 regardless of the
 dangers to which he is exposed ?

Is it not the duty of a soldier to face death
 for his country ?

So why am I clinging to life, and how can I
 refrain from preventing evil befalling my sex,
 when I am able to rescue them ?

Have you not already told me : ' Allah helps
 men so long as men help one another ' ? "

١٠ - لُغَةُ الْحَيَوَانِ

فَقَالَ لَهَا الْوَزِيرُ :

" مَا أَبْلَغَ حُجَّتِكَ ، وَأَعْظَمَ شَجَاعَتِكَ !
وَلَكِنَّ أَخَوْفَ مَا أَخَافُهُ عَلَيْكَ ، أَنَّ يُصِيبَكَ
مَا أَصَابَ الْحِمَارَ حِينَ تَصَدَّى لِإِنْقَازِ صَاحِبِهِ
الْتَّوْرَ ، فَجُوزِي عَلَى صَنِيعِهِ شَرَّ الْجَزَاءِ ."
فَقَالَتْ لَهُ مُتَعَجِّبَةً :

" مَا سَمِعْتُ بِهَذِهِ الْقِصَّةِ مِنْ قَبْلُ !
وَمَا أَشَوْقَتَنِي إِلَى سَمَاعِهَا !"
فَقَالَ " آزَادُ " :

" عَاشَ فِي قَدِيمِ الزَّمَانِ تَاجِرٌ مِنْ
أَغْنِيَاءِ الرَّيْفِ ، اسْمُهُ : " عَمَّارٌ " ، عَلَّمَهُ
صَاحِبٌ لَهُ مِنَ الْجِنِّ لُغَةَ الْحَيَوَانِ ،

10. - The animal's language

Then the Vizier
answered :

" How sound is your
argument and how
great is your courage !
My greatest fear,
however, is that you
will meet with the
same fate as the
donkey when it tried
to rescue its friend
the ox, it received the worst reward for its
good deed. "



She said in amazement :

" I never heard this story before, and I do
long to hear it ! "

So Azade related :

" There lived in olden times a wealthy country
merchant named 'Ammār, who had been taught
the language of animals by a genie friend of his,

بَعْدَ أَنْ أَخَذَ عَلَيْهِ الْعُهُودَ وَالْمَوَاقِثَ أَنْ
يَكْتُمَ سِرَّهُ فَلَا يَبُوحَ بِهِ لِكَائِنِ
كَانَ ، وَأَنْذَرَهُ بِالْهَلَاكِ إِذَا خَالَفَ
مَا عَاهَدَهُ عَلَيْهِ .

١١ - شَكْوَى الثَّوْرِ

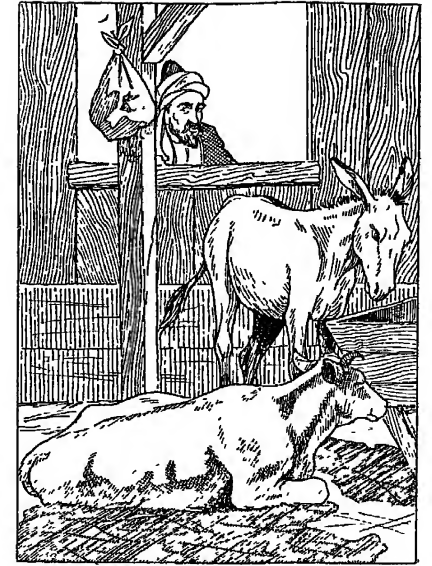
وَمَرَّ "عَمَّارٌ" - ذَاتَ يَوْمٍ - فِي دَسَكْرَتِهِ ،
عَلَى مَقَرَبَةٍ مِنْ حِمَارٍ وَثَوْرٍ .

فَسَمِعَ الثَّوْرَ يَقُولُ لِلْحِمَارِ شَاكِيًا مُتَأَلِّمًا :
" مَا أَهْنَأُ بِالْك - يَا عَزِيزِي - وَأَسْعَدَ
عَيْشَكَ ، وَأَقْلَّ تَعَبَكَ !

لَقَدْ اجْتَمَعَ لَكَ كُلُّ مَا شِئْتَ مِنْ أَسْبَابِ
الرَّاحَةِ وَالطَّمَأْنِينَةِ .

فَعِنْدَكَ خَادِمٌ يَرْعَاكَ لَيْلَ نَهَارَ ،

after pledging him
solemnly to keep his
secret from everyone,
warning him that the
penalty for breaking
his pledge would be
death.



11. - The complaint of the ox

It happened one day that 'Ammār entered his farm near a donkey and an ox, and overheard the ox complaining and grumbling to the donkey :

'How fortunate you are ! my dear.

You lead a happy life free from toil !

All the means of enjoying comfort and tranquillity is at your command. You have a servant who looks after you night and day.

وَلَا يُقْصِرُ فِي تَظَافَتِكَ وَخِدْمَتِكَ وَجَلْبِ
مَا تُحِبُّ ، مِنْ مَاءٍ عَذْبٍ ، وَطَعَامٍ سَائِغٍ
لَا يُقَدِّمُ لَكَ الشَّعِيرَ وَالْفُولَ وَالْتَّبْنَ
إِلَّا مُغْرَبَلًا مُنَقَّى .

وَلَيْسَ لَكَ مِنْ عَمَلٍ تُؤَدِّيهِ أَكْثَرُ مِنْ
أَنْ تَحْمِلَ التَّاجِرَ ، إِذَا أَرَادَ النَّزْهَةَ .
أَمَّا أَنَا ، فَأَلْقَى مِنْ جَالِبَاتِ التَّعَاسَةِ
وَمُنْغَصَاتِ الشَّقَاءِ ، عَكْسَ مَا تَلْقَاهُ أَنْتَ
مِنْ جَالِبَاتِ الطَّمَأْنِينَةِ وَأَسْبَابِ الْهَنَاءِ !
شَدَّ مَا اخْتَلَفَ الْقِسْمُ ! وَشَتَّانَ بَيْنَ حَالَيْنَا !
فَأَنْتَ تَنَامُ وَتَتَّصِحُّو كَمَا تَشَاءُ !
أَمَّا أَنَا فَلَا يَكَادُ الْفَجْرُ يَطْلُعُ حَتَّى
يُوقِظَنِي الزَّارِعُ لِجَرِّ الْمِحْرَاثِ ،

He never neglects to
clean you, wait upon
you, and bring you the
fresh water and the
good food you desire.
He never offers you
barley, beans and straw
unless they are sieved
and cleaned. You have
nothing to do except
to carry the merchant
when he wishes to go for a pleasure ride.
As for me, I get nothing but a life of complete
misery and turmoil — exactly the opposite of
the comfort and tranquillity you always enjoy.



How very different is our fate, and how far
apart are our conditions !

For you sleep and wake up as you please.

As for me, no sooner does day break than
the farmer wakens me to draw the plough

وَإِدَارَةَ السَّاقِيَةِ أَوْ الطَّاحُونَةِ ، وَمَا إِلَى ذَلِكَ
مِنْ مُرْهِقِ الْأَعْمَالِ .

فَإِذَا انْقَضَى الْيَوْمُ ، رَجَعْتُ إِلَى الْإِصْطَبَلِ ،
فَلَمْ أَجِدْ مِنَ الْغِذَاءِ مَا يَكْفِينِي .

وَعِذَائِي - عَلَى قَلْتِهِ - غَيْرُ مَعْنَى بِنِظَافَتِهِ :
لَا يُغْرِبُهُ أَحَدٌ ، وَلَا يُنْقِيهِ مِمَّا عَلِقَ بِهِ مِنَ
الْتِرَابِ وَالْمَدَرِ (قِطْعِ الطِّينِ الْيَاسِسِ) .

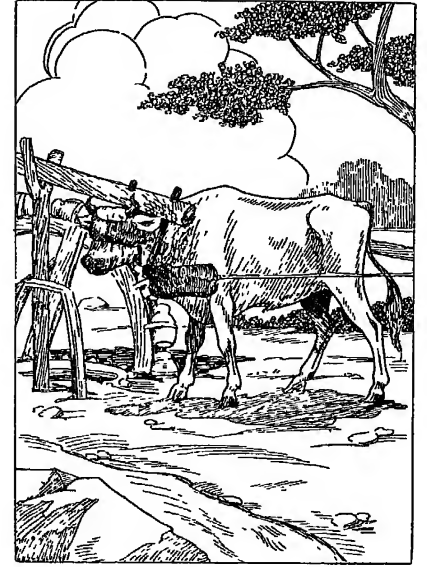
١٢- نَصِيحَةُ الْحِمَارِ

وَسَكَتَ "آزَادُ" قَلِيلًا .

ثُمَّ أَلْتَفَتَ إِلَى "شَهْرَزَادَ" مُسْتَأْنِفًا
حَدِيثَهُ . قَالَ :

"وَهُنَا تَأَلَّمَ الْحِمَارُ لِصَاحِبِهِ - كَمَا تَأَلَّمْتَ أَنْتَ
لِصَوَاحِبِكَ - وَقَالَ لِلثَّوْرِ مَحْزُونًا :

or turn the waterwheel
or the flour mill, and
to perform any similar
hard labour. Then,
when day is done, I
return to the stable,
only to find insufficient
food.



And my food — as
scanty as it is — is
never carefully cleaned; nobody sieves it, or
bothers to free it from the dust clinging to it,
or to pick out the bits of mud from it ! ' "

12. - The donkey's advice

Azade fell silent for a while.

Then turning to Scheherazade, he resumed his
narrative, and said :

" And here the donkey felt sorry for its
friend — just as you have felt sorry for your
friends — and it said sorrowfully to the ox :

”شَدَّ مَاخَزَنَتِي شَكْوَاكَ ، وَإِنْ كُنْتُ لَا أُعْفِيكَ
 مِنْ اللَّوْمِ ، عَلَى رِضَائِكَ بِالْهُوَانِ وَالضَّيْمِ ،
 بِرَغْمِ مَا وَهَبَ اللَّهُ لَكَ مِنْ بَسْطَةٍ فِي جِسْمِكَ ،
 وَوَفَرَةٍ فِي قُوَّتِكَ . وَلَوْ شِئْتَ الرَّاحَةَ لَمَّا عَزَّتْ
 عَلَيْكَ ، وَلَنْ تُعْوزَكَ الْحِيلَةُ إِذَا أَرَدْتَ الْخَلَاصَ .
 وَمَاذَا عَلَيْكَ إِذَا دَعَوْكَ إِلَى جَرِّ الْمِحْرَاثِ ،
 فَتَصَنَعْتَ الْمَرَضَ ، وَتَظَاهَرْتَ بِالضَّعْفِ ، فَالْقَيْتَ
 بِجِسْمِكَ عَلَى الْأَرْضِ ، كَأَنَّكَ خَاشِعُ الْقُوَى ،
 لَا قُدْرَةَ لَكَ عَلَى الْعَمَلِ ؟
 وَمَاذَا يَصِيرُكَ إِذَا تَظَاهَرْتَ بِالْجُنُونِ ،
 وَرُحْتَ تَقْفِرُ ثَاثِرًا ، ضَارِبًا الْأَرْضَ بِأَرْجُلِكَ ؟
 وَهِيَ هَاتِ أَنْ يُرْغِمُوكَ عَلَى الْعَمَلِ ، فِي كُلِّتَا
 الْحَالَيْنِ ، مَهْمَا يَبْذُلُوا مِنْ جُحُودٍ .”

‘ Your complaint has
 grieved me much,
 although I do not
 absolve you from
 blame for accepting
 such humiliation and
 maltreatment, in spite
 of the huge body
 that God gave you,
 and your boundless
 strength. Should you
 wish to enjoy rest, it
 is not hard for you to
 get it, and should you wish to obtain salvation,
 you can always find a way out.



What would happen to you, for instance, if
 they called you to draw the plough and you
 feigned illness and showed weakness, throwing
 your body on the ground as though you were
 helpless and unable to work ?

And what harm will befall you if you pretend
 to be mad and start leaping violently, stamping
 the ground with your feet ?

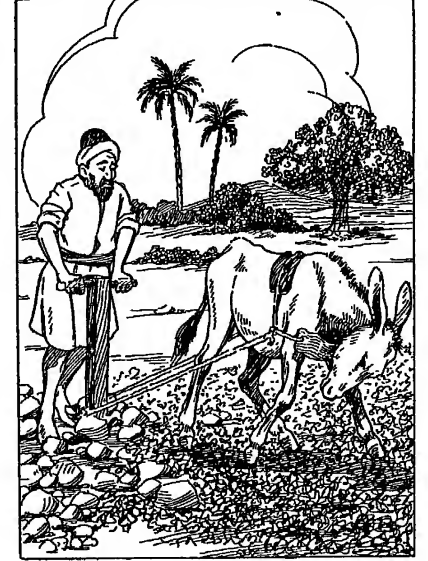
In either case it is well-nigh impossible to compel
 you to work, no matter what effort they exert.’ ”

13. - The reward of the advice

The ox then thanked the donkey for his advice.

And 'Ammār returned home, amazed at what he had heard.

Then the farmer came the next morning and informed him of the ox's inability to work on account of its illness.



The merchant understood that the ox had taken the advice of the donkey.

So the farmer ordered that the donkey should take the place of its friend in ploughing the land.

This was the worst day that the donkey ever spent in its life.

And no sooner did the day end than the poor donkey returned to its stable — helpless and exhausted — so that anyone who saw it thought it was half dead or half alive.

١٣- جَزَاءُ النَّصِيحَةِ

فَشَكَرَ الثَّوْرُ لِلْحِمَارِ نَصِيحَتَهُ .

وَعَادَ "عَمَّارٌ" إِلَى دَارِهِ مُتَعَجِّبًا مِمَّا سَمِعَ .

ثُمَّ جَاءَ الزَّارِعُ فِي صَبَاحِ الْيَوْمِ الثَّانِي ،

وَأَفْضَى إِلَيْهِ بِعَجْزِ الثَّوْرِ عَنِ الْعَمَلِ لِمَرَضِهِ .

فَأَذْرَكَ التَّاجِرُ أَنَّ الثَّوْرَ قَدْ اسْتَمَعَ إِلَى

نُصْحِ الْحِمَارِ .

فَأَمَرَ الزَّارِعُ أَنْ يُجَلَّ الْحِمَارُ مَكَانَ

صَاحِبِهِ فِي حَرْثِ الْأَرْضِ .

فَكَانَ أَشْأَمَ يَوْمٍ لَقِيَهُ الْحِمَارُ فِي حَيَاتِهِ .

وَلَمْ يَكِدِ النَّهَارُ يَنْقُضِي ، حَتَّى عَادَ الْحِمَارُ

الْمِسْكِينَ إِلَى زُرَيْبَتِهِ ، خَاشِرَ الْقَرْمِ ،

مُحَطَّطَ الْأَعْصَابِ ، يَخْسِبُهُ مَنْ رَأَاهُ نِصْفَ

مَيِّتٍ ، أَوْ نِصْفَ حَيٍّ .

١٤- سِكِّينَةُ الْجَزَارِ

وَلَمَّا يَكْدِ الْحِمَارُ يَعُودُ إِلَى الْإِصْطَبَلِ ،
حَتَّى سَأَلَ الثَّوْرَ :
كَيْفَ أَنْتَ الْيَوْمَ ؟

فَأَجَابَهُ رَاضِيًا مَسْرُورًا :

”لَقَدْ أَرَحْتَنِي مِنَ الْعَمَلِ طُولَ الْيَوْمِ ، فَمَا أُدْرِي
كَيْفَ أَشْكُرُكَ عَلَى نَصِيحَتِكَ الْبَارِعَةِ ؟“
فَسَأَلَهُ الْحِمَارُ وَقَدْ تَمَلَّكَ الْحُزْنُ ،
وَأَشْتَدَّ بِهِ الضَّيْقُ :

”فَمَاذَا أَنْتَ صَانِعٌ غَدًا ؟“

فَقَالَ الثَّوْرُ :

”لَقَدْ رَأَيْتُ - فِي نَصِيحَتِكَ الثَّمِينَةِ - خَيْرَ
وَسِيلَةٍ لِهِنَاءِ قِي وَرَاحَتِي .“

14. - The butcher's knife

As soon as the
donkey returned to its
stable it asked the ox :

“ How art thou
to-day ? ”

Contentedly and
happily he answered :

“ You have saved
me from toiling all
day, and I do not
know how to thank you for your artful advice.”



Then the donkey, dejected and extremely
worried, asked him :

“ What are you going to do to-morrow ? ”

Then the ox said :

“ I have discovered through your valuable advice
the best means for my happiness and comfort.

وَلَنْ أُخَالِفَ لَكَ رَأْيًا بَعْدَ الْيَوْمِ .

فَقَالَ الْحِمَارُ :

”إِنَّ مَحَبَّتِي لَكَ تَحْتِمُ عَلَيَّ أَنْ أَبْصِرَكَ

بِمَوَاطِنِ الْأَخْطَارِ ، قَبْلَ أَنْ تَتَعَرَّضَ لَهَا .

فَقَدْ آذَيْتَكَ مِنْ حَيْثُ أَرَدْتُ أَنْ أَنْفَعَكَ !

فَسَأَلَهُ الثَّوْرُ مُتَعَجِّبًا :

”كَيْفَ تَقُولُ آذَيْتَنِي ؟ لَقَدْ أَرَحْتَنِي وَأَسْعَدْتَنِي !

فَقَالَ الْحِمَارُ :

”لَقَدْ سَمِعْتُ مَالِكَنَا التَّاجِرَ يَقُولُ

لِحَارِسِنَا الزَّارِعِ : ” إِذَا لَمْ يُشْفَ الثَّوْرُ

مِنْ مَرَضِهِ غَدًا ، فَاسْتَدْعِ لَهُ الْجَزَّارَ

لِيَذْبَحَهُ ، لِنَنْتَفِعَ بِلَحْمِهِ ، قَبْلَ أَنْ يَشْتَدَّ

بِهِ الْمَرَضُ فَيَمُوتَ . ”

And I shall never go
against your counsel
after to-day.”

Then the donkey
said :

“My love for you
compels me to
forewarn you of the
dangers that lie ahead
before they confront
you, for I have really
harmed you when I wished to help you.”

Then the ox asked in amazement :

“How do you say that you have harmed me ?
You have indeed brought me rest and happiness. ”

Then the donkey said :

“I have heard our owner the merchant say
to our farmer watchman — ‘If the ox does not
recover from its illness by to-morrow, bring
the butcher to slaughter it, so that we may
benefit by its flesh before it becomes seriously
ill and dies.’ ”



فَارْتَعَبَ الثَّورُ مِمَّا سَمِعَ ، وَأَقْبَلَ عَلَى
صَاحِبِهِ يَلْتَمِسُ مِنْهُ النَّصِيحَةَ ، لِلخُرُوجِ
مِنْ هَذَا الْمَأْزِقِ .

فَقَالَ الْحِمَارُ :

”الرَّأْيُ عِنْدِي أَنْ تَعُودَ إِلَى سَابِقِ عَهْدِكَ ،
فَتُقْبَلَ عَلَى الطَّعَامِ بِشَهِيَّةٍ ، وَتَنْشَطَ إِلَى
عَمَلِكَ فِي صَبَاحِ الْغَدِ ، حَتَّى تَأْمَنَ
سِكِّينَةَ الْجَزَّارِ .”

فَشَكَرَ الثَّورُ لِلْحِمَارِ نَصِيحَتَهُ ،
وَلَمْ يَتَرَدَّدْ فِي قَبُولِهَا .

١٥ - عِنَادُ الزَّوْجَةِ

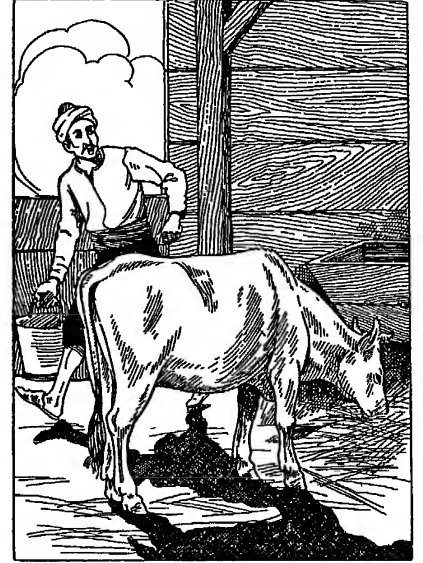
وَسَمِعَ ”عَمَّارٌ“ حِوَارَهُمَا - وَهُوَ جَالِسٌ مَعَ زَوْجَتِهِ
”نَوَّارَ“ - فَلَمْ يَتِمَّا لَكَ أَنْ اسْتَفْرَقَ فِي الضَّحِكِ ،

Hearing this, the ox
became terrified, and it
appealed to its friend
for advice and a way
out of this dilemma.

Thereupon the donkey
said :

“In my opinion, you
should revert to your
old way of life : eat
your food with appetite, and start your work
to-morrow morning briskly, so that you will be
saved from the butcher's knife.”

The ox thanked the donkey for his advice,
accepting it without hesitation.



15. - The Wife's Obstinacy

‘Ammār overheard their dialogue while he
was sitting with his wife Nawār, and
he could not help roaring with laughter —

amazed at the donkey's trickery and the ox's folly, so Nawār asked him :

“ What are you laughing at, ‘Ammār ? ”

Then he said to her :

“ I remembered something, so I laughed.”

Nawār persisted in questioning him to tell her the truth of the matter.

Then he said to her :

“ It is a secret which was confided to me by an old genie friend of mine, whom I cannot disobey. Indeed, he threatened me with speedy destruction if I dared to divulge his secret to anybody, or spread it abroad.”

At this, Azade looked at his daughter Scheherazade, saying :

“ Nawār was clinging stubbornly to her opinion, and she was no less persistent and obstinate than you;



مُتَعَجِّبًا مِنْ حِيلَةِ الْحِمَارِ، وَغَفْلَةِ الثَّوْرِ .
فَسَأَلَتْهُ "نَوَارُ" : "مِمَّ تَضْحَكُ ، يَا عَمَّارُ ؟"
فَقَالَ لَهَا : "ذَكَرْتُ شَيْئًا ، فَضَحِكْتُ ."
فَالَحَّتْ عَلَيْهِ فِي السُّؤَالِ ، لِيُخْبِرَهَا
بِجَلِيلَةِ الْأَمْرِ .

فَقَالَ لَهَا : "إِنَّهُ سِرٌّ اسْتَوْدَعَنِيهِ صَاحِبٌ
لِي قَدِيمٌ مِنَ الْجِنِّ ، لَا يَسْعُنِي مُخَالَفَتُهُ .
وَقَدْ أُنْذَرْتُ بِالْهَلَاكِ الْعَاجِلِ إِذَا بَحْتُ بِسِرِّهِ
لِأَيِّ إِنْسَانٍ ، أَوْ أَطْلَعْتُ عَلَيْهِ كَائِنًا كَانَ ."
وَهَا أَلْتَفَتَ "آزَادُ" إِلَى فَتَاتِهِ "شَهْرَزَادَ" ،
وَهُوَ يَقُولُ :

"كَانَتْ "نَوَارُ" مُتَشَبِّهَةً بِرَأِيهَا .
وَلَمْ تَكُنْ أَقَلَّ مِنْكَ إِصْرَارًا وَعِينَادًا ،

فَأَبَتْ إِلَّا أَنْ تُرْغِمَ "عَمَّارًا" عَلَى الْإِفْضَاءِ
لَهَا بِسِرِّهِ ، مَهْمَا تَكُنِ الْعَوَاقِبُ .
وَأَسْتَدْعَى الزَّوْجَانِ أَقَارِبَهُمَا الْأَذْنَيْنِ ، وَاحْتَكَمَا
إِلَيْهِمْ ، فَاجْتَمَعُوا عَلَى خَطِئِ "نَوَّارٍ" .
فَلَمْ تَذْعِنْ لِحُكْمِهِمْ ، وَتَرَكَتْهُمْ مُغْضَبَةً
حَاقِنَةً ، وَأَقْفَلَتْ بَابَ حُجْرَتِهَا عَلَيْهَا .

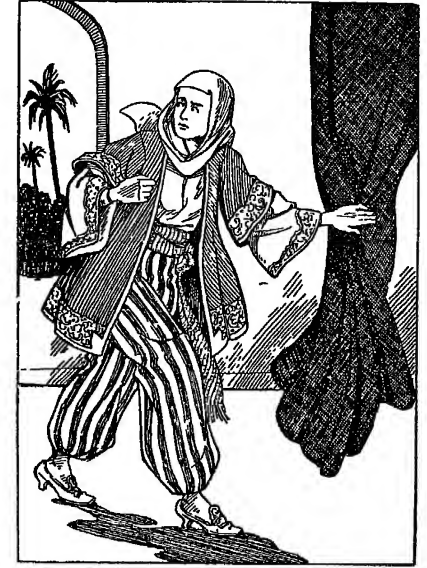
١٦- حِوَارُ الدَّيْكِ

وَخَرَجَ "عَمَّارٌ" إِلَى دَسْكَرَتِهِ ، لِيُرْفَهُ
عَنْ نَفْسِهِ .

وَكَانَ فِي فِنَائِهَا دِيكٌ وَخَمْسُونَ دَجَاجَةً .
وَكَانَ يَجْلِسُ عَلَى مَقَرَبَةٍ مِنْهَا كَلْبُهُ الْأَمِينُ .
فَرَأَى الدَّيْكَ يَنْقُرُ إِحْدَى دَجَاجَاتِهِ ،
ثَأْسًا مُغْتَاظًا .

she insisted on forcing
'Ammār to disclose
his secret to her,
irrespective of the
consequences.

So the couple
summoned their nearest
relatives to arbitrate,
and they agreed
unanimously that Nawār was wrong.



She did not bow to their decision, leaving
them angry and enraged, and locked herself
up in her room.

16. - The dialogue of the cockerel

Then 'Ammār went to his farm for diversion.

There were in the yard one cockerel and
fifty hens, and nearby sat his faithful dog, and
he saw the cockerel peck at one of the hens
angrily and furiously.

وَسَمِعَ الْكَلْبَ يَنْهَاهُ عَنْ قَسَوْتِهِ ، وَيُلُومُهُ
عَلَى شَرَّاسَتِهِ قَائِلًا :

مَا أَجْدَرَكَ أَنْ تَقْتَدِيَ بِأَخْلَاقِ مَالِكِنَا عَمَّارٍ
الَّذِي يَتَرَفَّقُ بِنَا ، وَلَا يَقْسُو عَلَيْنَا ، وَلَوْ أَسَانَا .
فَلَا يَكَادُ الدَّيْكَ يَسْتَمِعُ إِلَى نَصِيحَةِ الْكَلْبِ
حَتَّى يَسْخَرَ مِنْهُ قَائِلًا :

أَتُرِيدُنِي عَلَى أَنْ أَقْتَدِيَ بِ"عَمَّارٍ" فِي
لَيْنِهِ وَضَعْفِهِ !

أَيْنَ عَجْزُهُ مِنْ قُوَّتِي ، وَاسْتِكَانَتُهُ
مِنْ جُرْأَتِي ؟

إِنِّي أَسُوسُ - بِحَزْمِي - خَمْسِينَ دَجَاجَةً ،
لَا تَجْرُؤُ وَاحِدَةٌ مِنْهُنَّ عَلَى عِصْيَانِي .
أَمَّا "عَمَّارٌ" فَيَعْجِزُ عَنْ سِيَاسَةِ "نَوَّارٍ" وَحْدَهَا ،

He then heard the
dog dissuade him from
his cruelty and rebuke
him for his bad
temper, saying :

'It would be far
better to follow the
example of our master
'Ammār, who is kind
to us and is never
cruel to us, even
though we may behave badly.'



No sooner does the cockerel hear the dog's
advice than it mocks at him, saying :

Do you want to force me to copy 'Ammār
in his lenience and weakness ?

Look at the difference between his weakness
and my strength, his timidity and my courage !

Through my firmness I rule fifty hens, so that
not one of them dares to disobey me.

As for 'Ammār, he fails to rule Nawār alone,

وَيَقِفُ حَائِرًا مَكْتُوفَ الْيَدَيْنِ أَمَامَ حِمَاقَتِهَا
وَعِنَادِهَا ، وَلَا يُبَالِي أَنْ يَهْلِكَ فِي سَبِيلِ
إِرْضَاءِ فَضُولِهَا .

وَلَوْ أَنَّي كُنْتُ مَكَانَهُ ، لَعَرَفْتُ كَيْفَ
أَقَوْمُ أَغْوِجَاجِهَا !
فَقَالَ الْكَلْبُ :

وَمَاذَا كُنْتَ تَصْنَعُ ، يَا عَزِيزِي الدَّيْكَ ؟
فَقَالَ الدَّيْكَ :

" كُنْتُ أُلْقِي عَلَيْهَا دَرْسًا قَاسِيًا لَا تَنْسَاهُ ،
وَلَا تُنْخِي مِنْ قَلْبِهَا ذِكْرَاهُ !
فَقَالَ الْكَلْبُ :

فَمَاذَا كُنْتَ صَانِعًا ؟
فَقَالَ الدَّيْكَ :

and he stands puzzled
and helpless before her
folly and obstinacy,
not caring if he is
destroyed in trying
to satisfy her
inquisitiveness.



If I were in his
place, I would know
how to teach her to mend her ways !

The dog exclaimed :

" And what would you do, my dear
cockerel ? "

The cockerel retorted :

' I would give her such a cruel lesson as she
would never forget, nor would its memory ever
be erased from her heart !

Then the dog asked :

' What would you do ?

The cockerel replied :

”كُنْتُ أَهْرِيبُهَا (أَضْرِبُهَا بِالْهَرَاوَةِ ، وَهِيَ
 الْعَصَا الْغَلِيظَةُ) ، حَتَّى تَتُوبَ إِلَى رُشْدِهَا ،
 وَتَكْفَ عَنْ عِنَادِهَا ، وَلَا تَعُودَ - بَعْدَ ذَلِكَ -
 إِلَى مِثْلِهَا !“
 فَقَالَ الْكَلْبُ :

”بِئْسَ مَا رَأَيْتَ يَا صَاحِبِي ، إِذْ تُدَاوِي
 الْخَطَأَ بِخَطَأٍ مِثْلِهِ ، وَتُدْفَعُ السَّيِّئَةَ بِسَيِّئَةٍ مِثْلِهَا !
 إِنَّمَا يُدَاوَى الْخَطَأُ بِالصَّوَابِ ، وَتُدْفَعُ
 الْإِسَاءَةُ بِالْإِحْسَانِ .
 وَلَنْ يُعَوِّزَ ”عَمَّارًا“ - وَهُوَ رَاجِحُ الْعَقْلِ ،
 بَارِعُ الْحِيلَةِ - أَنْ يَخْرُجَ مِنْ هَذَا الْمَازِقِ ،
 دُونَ أَنْ يُعَرِّضَ حَيَاتَهُ لِلتَّلَفِ ، أَوْ يُسِيءَ
 إِلَى زَوْجَتِهِ .“

‘I would beat her
 with a big stick until
 she comes to her
 senses and gives up
 her obstinacy, never
 to repeat it.’

The dog said :

‘What a poor idea,
 my dear cockerel ! You
 would remedy a wrong
 with another wrong, and cure evil with
 another evil.

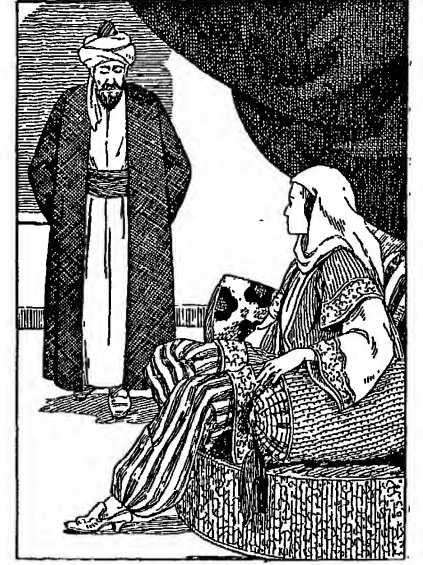


Surely wrong can be remedied by right, and
 evil can be cured by kindness !

And indeed ‘Ammār — sensible and skilful
 as he is — will not fail to find a way out of
 this dilemma without ruining his life or harming
 his wife.’

17. - The genie's secret

No sooner did 'Ammār listen to this dialogue than he conceived a brilliant idea to save him from his quandary; so he entered the room and greeted Nawār in a dejected manner as if he was about to face an imminent danger.



Then, turning to Nawār he spoke in a tone combining worry and sorrow, enough to strike fear into all hearts.

'Come along, Nawār, I am going to disclose to you the grave secret which the genie confided to me and forbade me to propagate.

Come along; do not delay in preparing the shroud before the conversation starts, for with the last word I utter I shall give up my last breath of life.

١٧ - سِرُّ الْجِنِّي

لَمْ يَكُنْ "عَمَّارٌ" يَسْتَمِعُ إِلَى هَذَا الْحِوَارِ، حَتَّى
لَا حَتَّ لَهُ بَارِقَةٌ فِي الْخَلَاصِ مِنْ وَرْطَتِهِ .
فَدَخَلَ الْحُجْرَةَ ، فَحَيَّا "نَوَّارَ" وَهُوَ مُطْرِقٌ
عَابِسٌ ، كَأَنَّمَا يُفَكِّرُ فِي خَطَرٍ دَاهِمٍ :
شَمَّ أَلْتَفَتَ إِلَى "نَوَّارَ"، وَهُوَ يَقُولُ فِي
لَهْجَةٍ تَجْمَعُ بَيْنَ الْحَيْرَةِ وَالْأَسْفِ ،
وَتَبَعَتْ الرُّعْبَ فِي الْقُلُوبِ :
هَلُمَّ يَا "نَوَّارُ" ، لِأُطْلِعَكَ عَلَى السِّرِّ الْخَطِيرِ
الَّذِي آسَتَوَدَّ عَيْنِيهِ الْجِنِّيُّ ، وَنَهَانِي عَنْ إِذَاعَتِهِ .
هَلُمَّ وَلَا تُبْطِئِي فِي إِعْدَادِ الْكَفَنِ ، قَبْلَ بَدْءِ
الْحَدِيثِ . فَلَنْ أَلْفِظَ آخِرَ حَرْفٍ مِنْهُ حَتَّى
أَلْفِظَ آخِرَ نَفْسٍ مِنْ أَنْفَاسِ الْحَيَاةِ مَعَهُ .

فَلَمَّا رَأَتْهُ جَادًّا فِي طَلَبِ الْكَفَنِ ، سَرَتْ
الرَّغْدَةُ فِي جِسْمِهَا ، وَسَأَلَتْهُ مُضْطَرِبَةً :
”وَمَنِ الَّذِي يَقْتُلُكَ ؟“

فَقَالَ :

”وَهَلْ يَقْتُلُنِي غَيْرُ الْجِنِّيِّ الَّذِي اسْتَوْدَعَنِي سِرَّهُ ؟“
فَنَظَرَتْ إِلَيْهِ ”نَوَارُ“ تُسَأِّلُهُ مُتَحَيِّرَةً :

”كَيْفَ ؟ ... وَهَلْ يَخْضُرُ الْجِنِّيُّ إِلَيْنَا ؟ وَلِمَاذَا ؟“
فَأَجَابَهَا ”عَمَّارُ“ ، وَقَدْ جازَتْ عَلَيْهَا حِيلَتُهُ :
”إِنَّمَا يَقْتُلُنِي الْجِنِّيُّ جَزَاءَ مُخَالَفَتِي عَهْدِهِ !“

وَلَا تَسْأَلِي عَمَّا اسْتَوَلَى عَلَيْهَا مِنَ الْفَزَعِ حِينَ
تَمَثَّلَتِ الْجِنِّيَّ قَادِمًا ، وَهُوَ يَهُمُّ بِقَتْلِ زَوْجِهَا
أَمَامَهَا ، ثُمَّ لَا يَلْبَثُ أَنْ يَقْتُلَهَا هِيَ أَيْضًا .
فَأَقْبَلَتْ ”نَوَارُ“ عَلَى زَوْجِهَا ”عَمَّارٍ“ نَادِمَةً مُتَحَسِّرَةً ،

When she discovered
that he was serious in
demanding the shroud,
her whole body
trembled with fear,
and confusedly she
asked him :

‘And who is going
to murder you ?’

Then he said :

‘Who would murder
me other than the
genie who confided his secret to me ?’

Nawār looked at him puzzled, and asked :

‘How? And will the genie come to us, and why?’

Feeling that his trick had succeeded with her,
‘Ammār replied :

‘Surely the genie will kill me for breaking
the promise I gave him !’

And do not question me about the terror that
struck her when she imagined the genie coming
and attempting to kill her husband before her
eyes, and afterwards killing her too !

So Nawār approached her
husband ‘Ammār, repentant and sorry,



تَائِبَةً مِنْ ذَنْبِهَا مُسْتَغْفِرَةً ، مُتَوَسِّلَةً إِلَيْهِ أَنْ
يَحْتَفِظَ بِسِرِّ الْجَنِّي ، فَلَا يَبْجُوحَ بِهِ لِأَحَدٍ .
وَلَمْ يَكُذِّ "آزَادُ" يَنْتَهِي مِنْ قِصَّتِهِ ، حَتَّى
الْتَفَتَ إِلَى "شَهْرَزَادَ" قَائِلًا :

"لَقَدْ بَحَثْتُ عَنْ حِيلَةٍ أَخَوْفُكِ بِهَا ،
كَمَا أَحْتَالَ "عَمَّارُ" عَلَى زَوْجَتِهِ ، فَلَمْ أَهْتَدِ
إِلَى شَيْءٍ . فَمَا أَنْتِ مِمَّنْ تَجُورُ عَلَيْهِ الْأَوْهَامُ ،
كَمَا جازَتْ عَلَى تِلْكَ الْمَرْأَةِ الْغَافِلَةِ : نَوَّارُ ."
١٨ - الْغَزَالَةُ وَالْأَسَدُ

فَقَالَتْ "شَهْرَزَادُ" :
"قَرَّ عَيْنًا يَا أَبَتَاهُ ، فَلَنْ يُصِيبَنِي مَكْرُوهٌ"
إِنْ شَاءَ اللَّهُ .
وَلَنْ أَكُونَ كَالْحِمَارِ الَّذِي أَشَقَى نَفْسَهُ ،

promising to forsake
her sin, and asking his
pardon, and imploring
him to keep the genie's
secret, never to disclose
it to anyone."

No sooner did Azade
finish his story than he
turned to Scheherazade
and said :

"I have tried hard
to think of a trick with which to frighten
you, just as 'Ammār tricked his wife, but
I have found nothing, because you are not such
a credulous type as that foolish woman Nawār."



18. - The gazelle and the lion

Then Scheherazade said :

"Be easy in your mind, father, because no
harm will befall me, God willing.

And I shall not be like the donkey,
that brought trouble upon itself

وَعَجَزَ عَنْ إِنْقَازِ صَاحِبِهِ ، وَلَا مِثْلَ "نَوَارَ"
 الَّتِي أَفْحَمَتْ نَفْسَهَا فِيمَا لَا يَعْنِيهَا .
 إِنَّمَا أَكُونُ كَالْغَزَالَةِ الَّتِي خَلَصَتْ - بِحِيلَتِهَا -
 بَنَاتِ جَنْسِهَا ، مِنْ الْأَسَدِ ، وَأَنْقَذَتْهُنَّ
 مِنَ الْهَلَاكِ .

فَسَأَلَهَا "آزَادُ" : "وَكَيْفَ كَانَ ذَلِكَ ؟"
 فَقَالَتْ "شَهْرَزَادُ" :

"عَاشَ فِي قَدِيمِ الزَّمَانِ ، جَمَاعَةٌ مِنَ الْغَزْلَانِ ،
 فِي رَاحَةٍ وَأَمْنٍ وَأَطْمِئْنَانٍ .

ثُمَّ وَفَدَ عَلَيْهِنَّ أَسَدٌ ، فَأَشْقَاهُنَّ ، وَنَغَصَ
 عَيْشَهُنَّ . فَاجْتَمَعَ رَأْيُهُنَّ عَلَى أَنْ يَتَوَجَّهْنَ
 إِلَيْهِ بِاقْتِرَاحٍ ، إِذَا رَضِيَ بِهِ أَمَّنَّهِنَّ .

وَكُنَّ قَدْ أَجْمَعْنَ عَلَى أَنْ يَقْتَرِعْنَ - كُلُّ يَوْمٍ -

and failed to save its
 friend, neither will
 I be like Nawār,
 who interfered with
 something that did not
 concern her.

I shall certainly be
 like the gazelle, who
 — by her artifice —
 saved members of her
 sex from the lion, and
 thus rescued them from destruction."



Then Azade asked :

"And how was that ?"

So Scheherazade said :

"There lived in olden times a herd of gazelles,
 which lived in comfort, security and tranquillity.
 Suddenly a lion arrived in their midst, causing
 them unhappiness and making their life miserable.
 So they put their heads together, and they
 agreed to approach him with a suggestion which,
 if he accepted it, would restore their security.

They agreed that they should draw lots daily

amongst them, and that the drawn one should be sent — accompanied by one of them as a messenger — to be the lion's food for the whole day.

The lion was mighty pleased with their suggestion, and they continued to do this for days.



Then suddenly there came from the neighbouring valleys an intelligent gazelle.

And when she knew their story with the lion, she mocked at them, expressing her surprise at their inefficiency and poor thinking.

This was one of the things she told them :

‘ Fear has so much filled your hearts that for fear of death you escape to death. ’

Then they said to her :

‘ How could you guard against the lion's attack;

فِيمَا بَيْنَهُنَّ ، ثُمَّ يَبْعَثْنَ بِمَنْ تَقَعُ عَلَيْهَا
الْقُرْعَةُ - فِي صُحْبَةِ رَسُولٍ مِنْهُنَّ - لِتَكُونَ
طَعَامَ الْأَسَدِ طُولَ يَوْمِهِ .

فَابْتَهَجَ الْأَسَدُ لِاقْتِرَاحِهِنَّ ... وَدَاوَمْنَ عَلَى ذَلِكَ أَيَّامًا .
ثُمَّ وَفَدَتْ عَلَيْهِنَّ - مِنْ بَعْضِ الْوُدْيَانِ
الْقَرِيبَةِ - غَزَالَةٌ ذَكِيَّةٌ .

وَلَمَّا عَلِمَتْ قِصَّتَهُنَّ مَعَ الْأَسَدِ ، سَخِرَتْ مِنْهُنَّ ،
مُتَعَجِّبَةً مِنْ عَجْزِهِنَّ ، وَسُوءِ رَأْيِهِنَّ .

وَقَالَتْ لَهُنَّ فِيمَا قَالَتْ :
” لَقَدْ اسْتَوَلَى الْخَوْفُ عَلَى قُلُوبِكُنَّ ، فَهَرَبْتُنَّ
إِلَى الْمَوْتِ ، خَوْفًا مِنَ الْمَوْتِ ! ”

فَقُلْنَ لَهَا :
” فَكَيْفَ نَتَّقِي بَطْشَ الْأَسَدِ ، ”

وَأَيُّ حِيلَةٍ تُشِيرِينَ بِهَا عَلَيْنَا يَا أُخْتَنَا الْغَزَالَةَ ،
لِنَسْتَجْلِبَ رِضَاهُ ، أَوْ نَكُفَّ عَنْهُ أَزَاهُ ؟
فَقَالَتْ لَهُنَّ :

"لَا تَبْعَثْنَ إِلَيْهِ غَدًا بِأَحَدٍ غَيْرِي ، لَعَلِّي أَبْلُغُ
بِحِيلَتِي ، مَا لَا يَبْلُغُهُ الْأَسَدُ بِقُوَّتِهِ ."
١٩ - حِيلَةُ الْغَزَالَةِ

فَلَمَّا جَاءَ الْغَدُ ، ذَهَبَتْ إِلَيْهِ الْغَزَالَةُ وَحْدَهَا
مُتَبَاطِئَةً ، فَلَمْ تَصِلْ إِلَى عَرِينِهِ (بَيْتِهِ) ، إِلَّا بَعْدَ
أَنْ تَمَلَّكَهُ الْغَضَبُ ، وَلَوَعَهُ الْجُوعُ .
وَلَمْ يَكِدْ الْأَسَدُ يَرَاهَا حَتَّى سَأَلَهَا :
"لِمَاذَا تَأَخَّرْتِ عَنْ مَوْعِدِ الْغَدَاءِ ؟"
فَقَالَتْ لَهُ :

"لَقَدْ حَدَثَ الْيَوْمَ - يَا مَوْلَايَ - مَا لَمْ يَكُنْ فِي الْحُسْبَانِ ،

and what sort of a
trick could you devise
for us, sister gazelle,
to win his pleasure,
or at least spare us
his assault ? '

She said to them :

'Do not send anyone
to him to-morrow
excepting me, so that
I may attain through
my artifice what the
lion cannot attain through his strength. '



19. - The gazelle's artifice

On the morrow the gazelle went to him on
her own, walking so slowly that she only
reached his den when he had reached the climax
of his fury, and was suffering from the pangs
of hunger.

As soon as the lion saw her he asked her :

'Why have you come so late for my lunch ? '

She replied : ' Sir, something quite
unexpected has happened to-day,

فَقَدْ بَعَثَ إِلَيْكَ صَوَاحِبِي بِغَزَالَةٍ مَعِيَ لِتَأْكُلَهَا .
وَلَمْ أَكْذُ أَبْلُغُ مُنْتَصَفَ الطَّرِيقِ ، حَتَّى لَقِيَنِي
أَسَدٌ فِي مِثْلِ سَطَوَتِكَ وَقُوَّتِكَ .

وَحَاوَلَ أَنْ يَغْتَصِبَ الْغَزَالَهَ مِنِّي . فَحَذَرْتُهُ بِطُشَاكَ
وَأَنْتِقَامِكَ ، فَشَتَمَنِي وَشَتَمَكَ ، وَكَادَ يَفْتِكُ بِي .
فَهَرَبْتُ إِلَيْكَ ، مُسْتَنْجِدَةً بِكَ .

فَأَنْخَدَعَ الْأَسَدُ بِحِيلَتِهَا ، وَسَأَلَهَا :

"أَيْنَ مَكَانُ هَذَا الْغَاصِبِ السَّفِيهِ ؟"

فَمَشَتْ الْغَزَالَةُ وَالْأَسَدُ يَتَّبِعُهَا ، حَتَّى بَلَّغَا
عَيْنَ مَاءٍ عَمِيقَةٍ صَافِيَةٍ .

وَنَظَرَ الْأَسَدُ فَرَأَى خَيَالَهُ وَخَيَالَهَا فِي الْمَاءِ ،
فَأَيَقَنَ صِدْقَ مَا حَدَّثَتْهُ بِهِ .

وَقَفَرَ عَلَى ظِلِّهِ غَاضِبًا لِيَفْتِكَ بِصَاحِبِهِ .
فَفَرِقَ فِي الْحَالِ .

for my gazelle friends
have sent another
gazelle with me for
you to eat.

I had not come
half way when I
was met by a lion as
vigorous and strong as
you. He attempted to
usurp the gazelle from
me, so I warned him
against your great
strength and revenge, and he insulted both me
and you and was on the point of attacking me,
so I ran away to you to ask your help.

The lion was deceived by her artifice and
asked her :

' Where is this usurping rogue ? '

So the gazelle set off with the lion following,
until they reached a deep spring of clear water.

The lion looked and saw both his reflection
and hers in the water, and was then certain
that she had told him the truth.

So he angrily pounced on his reflection to
kill it, and so was drowned instantly.



وَنَجَّتِ الْغَزَالَةُ وَصَوَّاحِبُهَا ، بِفَضْلِ رَجَاحَةِ عَقْلِهَا ،
وَبَرَاعَةِ حِيلَتِهَا .

وَلَنْ يَكُونَ "شَهْرِيَارُ" أَقْوَى صَوْلَةً مِنَ الْأَسَدِ ،
وَلَا "شَهْرَزَادُ" أَقْلَّ شَجَاعَةً مِنَ الْغَزَالَةِ .

٢٠ - حُجَّةٌ مُقْنِعَةٌ

وَإِذَا كَانَتِ الْغَزَالَةُ قَدْ اسْتَطَاعَتْ أَنْ تُغْرِقَ
- بِحِيلَتِهَا - غُولَ الْوُحُوشِ فِي الْمَاءِ ، فَإِنِّي قَادِرَةٌ
إِنْ شَاءَ اللَّهُ ، عَلَى إِغْرَاقِ غُولِ النِّسَاءِ فِي عُبَابِ
(سَيْلِ) مِنَ السَّحْرِ ، يَمْلَأُ قَلْبَهُ رَحْمَةً وَحَنَانًا ،
وَيَبْدَلُهُ بِقَسَوَتِهِ وَبَطُشِهِ أَمْنًا لِصَوَّاحِبِي وَأَطْمِئْنَانًا .
وَلَيْسَ يَخْفَى عَلَى فِطْنَتِكَ - يَا أَبَتِ - أَنَّ مَا يُبْدِيهِ
"شَهْرِيَارُ" مِنْ قَسَوَةٍ وَعُنْفٍ ، لَيْسَ مَرْجِعُهُ إِلَى
طَبْعٍ لَئِيمٍ ، بَلْ هِيَ لَوْثَةٌ مِنَ الْخَبَالِ الْعَارِضِ فَاجَأَتُهُ ،

So the gazelle and
her friends were saved
through her brilliant
idea and clever artifice.

And surely Shahriar
is no more vigorous
than the lion, neither
is Scheherazade less
brave than the gazelle.



20. - A sound argument

And so, if the gazelle, through her artifice, has
been capable of drowning in the water, the ghoul
of beasts, surely I am capable — God willing —
of drowning the ghoul of women in a flood of
magic which will fill his heart with mercy and
compassion and replace his cruelty and aggression
with security and tranquillity for my friends.

Needless to say, you are prudent enough,
father, to realize that the cruelty and violence
which Shahriar shows are not due to
his base nature, but rather to a casual
mental derangement, which befell him

when his wife became unfaithful and betrayed him.

Had he come across a faithful adviser — brave and wise — who could give him the best examples, he would have benefitted from his good advice and guidance.

And it is quite likely that if he had come across a good and staunch woman, he would have been loyal to her and enjoyed her company, and thus would have reverted to his old ways of charity, compassion, justice and kindness.

And surely a kind word and good counsel will not fail to cure a psychological case of its affliction, if God will help me to present them to him in a romantic style — both enjoyable and attractive — and expound them to him in a skilful and taking exposition.”

Therefore Scheherazade kept arguing with her father until she finally convinced him that her argument was reasonable and her idea was sound.



حِينَ غَدَرَتْ بِهِ زَوْجَتُهُ وَخَانَتْهُ .
وَلَوْ أَنَّهُ لَقِيَ نَاصِحًا أَمِينًا ، شُجَاعًا حَكِيمًا ،
يَضْرِبُ لَهُ بَارِعَ الْأَمْثَالِ ، لَنَفَعَهُ بِنُصْحِهِ وَهِدَايَتِهِ .
وَلَعَلَّهُ لَوَعَشَرَ عَلَى الْمَرْأَةِ الْوَفِيَّةِ الرَّاشِدَةِ ،
لَسَكَنَ إِلَيْهَا ، وَأَنَسَ بِهَا ، وَعَادَ سِيرَتَهُ الْأُولَى
مِنْ رَحْمَةٍ وَإِحْسَانٍ ، وَعَدْلٍ وَحَنَانٍ .
وَلَنْ تَعْجِزَ الْكَلِمَةُ الطَّيِّبَةُ ، وَالْمَوْعِظَةُ الْحَسَنَةُ ،
عَنْ شِفَاءِ مَرِيضِ النَّفْسِ مِنْ دَائِهِ ، إِذَا وَفَّقَنِي
اللَّهُ إِلَى تَصْوِيرِهِمَا لَهُ ، فِي أُسْلُوبٍ قَصَصِيٍّ
مُمْتَعٍ جَذَابٍ ، وَعَرْضِهِمَا عَلَيْهِ فِي مَعْرِضٍ
بَارِعٍ أَخَّازٍ .

وَمَا زَالَتْ "شَهْرَزَادُ" تُحَاوِرُ أَبَاهَا ، حَتَّى
أَقْنَعَتْهُ بِسَدَادِ حُجَّتِهَا ، وَصِحَّةِ رَأْيِهَا .

٢١ - زَوَاجُ "شَهْرَزَادَ"

فَذَهَبَ "آزَادُ" إِلَى مَلِيكِهِ وَرَفَعَ إِلَيْهِ رَغْبَةَ
بِنْتِهِ : "شَهْرَزَادَ" فِي تَزْوُجِهِ .

وَلَا تَسَلْ عَنْ دَهْشَةِ الْمَلِكِ مِمَّا سَمِعَ ، فَقَدْ
الْتَفَتَ إِلَى وَزِيرِهِ مُتَحَيِّرًا ، وَقَالَ :

"أَلَسْتُ عَارِفًا بِمَصِيرِ ابْنَتِكَ بَعْدَ الزَّوْاجِ ؟
أَلَا تَعْلَمُ أَنَّي أَمْرُكَ بِقَتْلِهَا غَدًا ، كَمَا أَمَرْتُكَ
بِقَتْلِ غَيْرِهَا مِنْ قَبْلُ ؟

وَدَارَ بَيْنَهُمَا حِوَارٌ طَوِيلٌ ، انْتَهَى بِقَبُولِ الْمَلِكِ
زَوَاجِهَا ، بَعْدَ أَنْ أُنْذِرَ أَبَاهَا بِإِهْلَاكِهَا ،
كَمَا أَهْلَكَ مَنْ سَبَقْنَهَا .

أَمَّا "شَهْرَزَادُ" فَقَدْ فَرِحَتْ بِتَحْقِيقِ أُمْنِيَّتِهَا ، وَلَمْ تُضِغْ
وَقْتُهَا ، فَنَادَتْ دِينَارَزَادَ أُخْتَهَا ، وَقَالَتْ لَهَا :

21. - Scheherazade's wedding

Then Azade went
to his King and
unfolded to him the
wish of Scheherazade,
his daughter, to be
wedded to him.

Words cannot describe
the King's amazement
at what he heard !
Quite puzzled, he
looked at his Vizier,
saying :



"Are you not aware
of what is going to be the fate of your
daughter after the wedding ? Do you not realize
that I shall command you to have her murdered
to-morrow — just as I had commanded you
previously to have others murdered ?"

They carried on a lengthy conversation, which
ended with the King's approval of her marriage,
after warning her father that she would meet
with the same fate as those who preceded her.

As for Scheherazade, she was delighted to
attain her wish, and losing no time, she called her
sister Dinarzade, and made this statement to her:

”إِنِّي مُقَدِّمَةٌ - يَا أُخْتَاهُ - عَلَى أَمْرِ جَسِيمٍ ، لِتَحْقِيقِ
غَايَةٍ نَبِيلَةٍ . وَسَيَكُونُ لِي - فِي بَرَاعَتِكَ - مَخْلَصٌ
مِنْ هَذَا الْمَأْزِقِ وَنَجَاةٌ .”
ثُمَّ أَفْضَتْ إِلَيْهَا بِدُخْلَتِهَا ، وَأَطْلَعَتْهَا عَلَى
تَفْصِيلِ خُطَّتِهَا .

٢٢ - حِيلَةٌ بَارِعَةٌ

وَلَمْ يَكُنْ ”شَهْرِيَارُ“ يَرَاهَا حَتَّى بَهَرَهُ جَمَالُهَا وَثَبَاتُهَا .
وَلَمْ يَكُنْ يَتَحَدَّثُ إِلَيْهَا حَتَّى تَبَيَّنَ لَهُ رَجَاحَةُ
عَقْلِهَا ، وَأَصَالَةُ رَأْيِهَا ، فَهَشَّ لَهَا وَبَشَّ .
فَانْتَهَزَتْ الْفُرْصَةَ ، وَقَالَتْ لَهُ :

”مَا أَسْعَدَنِي بِمَا ظَفِرْتُ بِهِ مِنْ شَرَفٍ لَا يُدَانِيهِ
شَرَفٌ ، إِذْ أَتَاخَ لِي الْحَظُّ السَّعِيدُ أَنْ أُمَثَلَ
فِي حَضْرَةِ مَلِكِ الْمُلُوكِ !

“ My sister ! I am
about to perform a
formidable feat in
order to achieve a
noble goal. I am sure,
however, that through
your skill I shall find
a way out of this
dilemma and be saved.”



She then disclosed
to her, her innermost
mind, and explained to her the details of her plan.

22. - A clever artifice

As soon as Shahriar saw her, he was charmed
with her beauty and stability.

No sooner did he speak with her than he
discovered her great intellect and sensible opinion.

He smiled at her and showed his pleasure.

Then she seized this opportunity and exclaimed :

“ How fortunate I am to have such unattainable
honour ! Indeed, my good fortune has led me to
have an audience of the King of Kings !

وَلَيْسَ لِي - بَعْدَ أَنْ ظَفِرْتُ بِهَذَا الشَّرَفِ - إِلَّا أُمْنِيَّةٌ ،
 مَا أَظُنُّ مَلِيكَى الْعَظِيمَ يَضِنُّ عَلَيَّ بِتَحْقِيقِهَا .
 فَسَأَلَهَا عَمَّا تُرِيدُ . فَقَالَتْ لَهُ مُتَوَدِّدَةً :
 "إِنَّ لِي أُخْتًا لَا أُطِيقُ فِرَاقَهَا . فَهَلْ يَأْذَنُ الْمَلِكُ
 فِي إِحْضَارِهَا إِلَى قَصْرِهِ لِأَنْعَمَ بِرُؤُوسِهَا ، وَالْحَدِيثِ
 إِلَيْهَا فِي آخِرِ لَيْلَةٍ مِنْ عُمْرِي ؟"
 فَلَمْ يَتَرَدَّدِ الْمَلِكُ فِي إِجَابَةِ مُلْتَمَسِهَا الْهَيِّنِ الْيَسِيرِ .
 وَكَانَتْ "شَهْرَزَادُ" كَمَا قُلْتُ لَكَ - قَدْ رَسَمَتْ
 لِأُخْتِهَا : "دِينَارَزَادَ" طَرِيقَ النَّجَاةِ مِنْ بَطْشِ
 صَاحِبِهَا ، فَأَوْصَتْهَا - فِيمَا أَوْصَتْهَا بِهِ - أَنْ
 تُوقِظَهَا مِنَ النَّوْمِ قُبَيْلَ الْفَجْرِ ، تَسْأَلُهَا أَنْ
 تَقْصَّ عَلَيْهَا شَيْئًا مِنْ قِصَصِهَا الْمُمْتَعَةِ ،
 لِتَنْعَمَ بِحَدِيثِهَا ، فِي آخِرِ لَيْلَةٍ مِنْ حَيَاتِهَا .

Having attained this great honour, I have only one wish, and I am certain my great Lord will not deny it to me."

He asked what her wish was, and she replied imploringly :

" I have a sister with whom I cannot bear to part. Would my Lord allow her to be brought to his

palace, so that I can enjoy seeing her and speaking to her during the last night of my life ?"

The King did not hesitate in granting her easy and simple request.

And Scheherazade, as I have mentioned to you, had already drawn up a plan by which her sister Dinarzade would be able to save her from the King's assault.

So she requested her — among other things — to wake her up before dawn and ask her to relate to her some of her interesting stories, that she might enjoy her conversation during the last night of her life.



وَلَمَّا أَشْرَفَ اللَّيْلُ عَلَى نِهَائِهِ ، وَلَمْ يَبْقَ عَلَى
طُلُوعِ الْفَجْرِ إِلَّا سَاعَةٌ وَاحِدَةٌ ، أَيقَظَتْ دِينَارَزَادُ
أُخْتَهَا " شَهْرَزَادَ " ، وَهِيَ تَقُولُ :

"إِذَا لَمْ تَكُنْ أُخْتِي الْعَزِيزَةُ نَاسِمَةً ، رَجَوْتُهَا
أَنْ تَقْصَّ عَلَيَّ رَاقِعَةً مِنْ قِصَصِهَا الشَّائِقِ الْمُبْدَعِ ،
الْحَبِيبِ إِلَى كُلِّ نَفْسٍ ، قَبْلَ أَنْ تُفَارِقَنِي إِلَى
غَيْرِ عَوْدَةٍ ، وَأُحْرَمَ - إِلَى الْأَبَدِ - سَمَاعَ
صَوْتِهَا الْحَنُونِ ."

فَلَجَابَتْهَا " شَهْرَزَادُ " :

"مَا أَسْعَدَنِي بِتَلْبِيَةِ رَجَائِكَ - يَا أُخْتَاهُ - إِذَا أَدِنَ
لَنَا فِي ذَلِكَ مَلِكُنَا الْعَظِيمُ ."

فَلَمْ يَتَرَدَّدْ " شَهْرِيَارُ " فِي إِجَابَةِ مُلْتَمَسِهَا .
فَانتَهَزَتْ هَذِهِ الْفُرْصَةَ الْمُوَاطِئَةَ ، فَارْحَتْ تَقْصُّ
عَلَيْهِ أَمْتَعَ قِصَصِ الْحَيَاةِ .

When the night was
nearly over, and there
remained only one
hour before daybreak,
Dinarzade awakened
her sister Scheherazade,
exclaiming :



"If my dear sister
is not sleeping, I
beseech her to relate
to me one of her
wonderful and enjoyable stories — dear to every
heart — before she parts from me, never to
return, when I shall be denied hearing her
tender voice forever."

To this Scheherazade replied

"How fortunate I feel to be able to grant
your request, my sister, if our great Lord so
allows us."

Shahriar did not hesitate to grant her request.

She at once seized the favourable opportunity,
and started to relate to him the most interesting
life stories.

وَأَذْرَكَ "شَهْرَزَادَ" الصَّبَاحُ ، وَلَمْ تَكُنْ قَدْ
 أَتَمَّتْ قِصَّتَهَا الْجَدَّابَةَ ، فَاضْطَرَّ الْمَلِكُ أَنْ
 يُؤَجِّلَ قَتْلَهَا إِلَى اللَّيْلَةِ الْقَادِمَةِ ، حَتَّى يَسْتَمِعَ
 إِلَى خِتَامِ الْقِصَّةِ وَيَتَعَرَّفَ نَهَايَتَهَا .
 وَفِي اللَّيْلَةِ التَّالِيَةِ صَنَعَتْ "شَهْرَزَادُ" مَا صَنَعَتْهُ
 فِي لَيْلَتِهَا الْمَاضِيَةِ .

وَهَكَذَا كَانَتْ "شَهْرَزَادُ" تَعْمِدُ - كُلَّ لَيْلَةٍ -
 إِلَى قَطْعِ حَدِيثِهَا فِي مَوَاقِفَ جَدَّابَةٍ مِنْ قِصَصِهَا ،
 لِتَرْغِمَهُ عَلَى الْإِبْقَاءِ عَلَى حَيَاتِهَا إِلَى لَيْلَةٍ قَادِمَةٍ ،
 رَيْشَمَا تَتِمُّ الْقِصَّةَ .

وَمَا زَالَتْ تَنْقُلُ الْمَلِكَ مِنْ فِتْنَةٍ إِلَى فِتْنَةٍ ، وَمِنْ
 إِبْدَاعٍ إِلَى إِبْدَاعٍ ، فِي أُسْلُوبِ قِصَصِ رَائِعِ جَدَّابٍ ،
 حَتَّى أَنْقَضَى عَلَى زَوَاجِهِمَا أَلْفُ لَيْلَةٍ وَلَيْلَةٍ .

But Scheherazade was overtaken by the morning before she had completed her absorbing story, so the King was compelled to postpone her execution until the next night, so that he might hear the sequel to her story and know its end.



On the following night Scheherazade did the same as she had done the previous night.

Thus Scheherazade every night deliberately discontinued her narrative at sensational points, in order to compel him to spare her life for another night, so that she might complete her tale.

She kept transferring the King's interest from one charming story to another, and from one masterpiece to another, in such an attractive, interesting and romantic style, until their married life had lasted for one thousand and one nights,

وَكَاثَتْ قَدْ أَنْجَبَتْ مِنْهُ فِي أَثْنَائِهَا وَلَدَيْنِ ،
وَأَسْتَوَلَتْ عَلَى إِعْجَابِهِ وَثِقَتِهِ ، بِمَا آتَاهَا
اللَّهُ مِنْ أَصَالَةِ حِكْمَةٍ ، وَرَجَاحَةِ عَقْلِ ،
وَصِدْقِ وَفَاءٍ .

فَلَمْ يُطِيقْ فِرَاقَهَا ، وَعَاشَ مَعَهَا أَسْعَدَ عَيْشَةٍ .
٢٣ - خَاتِمَةُ الْقِصَّةِ

وَكَاثَتْ هَذِهِ الْحِيلَةُ الْبَارِعَةُ سَبَبًا فِي خَلَاصِهَا
وَحَلَاصِ بَنَاتِ جَنْسِهَا مِنَ الْهَلَاكِ .
وَهَكَذَا تَمَّ لَهَا التَّوْفِيقُ ، فَحَسَنْتَ رَأْيَهُ فِي
النِّسَاءِ ، بِمِقْدَارِ مَا قَبَّحَتْ "بَهْرَمَةُ" رَأْيَهُ فِيهِنَّ .
وَعَادَ "شَهْرِيَارُ" إِلَى عَدْلِهِ وَإِحْسَانِهِ ، وَرَفَقَتِهِ
وَحَنَانِهِ ، فَأَحَبَّهُ شَعْبُهُ ، وَأَفْتَتَنَ بِهِ ،
وَلَهَجَ بِشُكْرِهِ .

during which time she bore him two children, winning his admiration and confidence through her reasonable wisdom, great intellect and genuine fidelity, which God had bestowed upon her. He therefore could not bear to part with her, and lived happily with her ever after.



23. - The conclusion of the story

This clever artifice was the means of saving herself, as well as her sex, from destruction.

In this way, her success was complete, for she changed his outlook on women for the better as much as Bahrama had changed it for the worse.

And it came to pass that Shahriar reverted to his old ways of justice, charity, mercy and kindness, culminating in his people's liking for him, growing fonder of him and expressing their gratitude to him.

وَقَدْ أَشْتَدَّ إِعْجَابُهُ بِزَوْجَتِهِ ، وَإِكْبَارُهُ لَهَا ،
فَكَافَأَهَا بِتَزْوِيجِ أُخْتِهَا "دِينَارَزَادَ" بِأَخِيهِ
شَاهِ زَمَانَ : مَلِكِ "سَمَرْقَنْدَ" .

وَهَكَذَا عَرَفَتْ "حَبِيبَةُ الشَّعْبِ" كَيْفَ تَجْلِبُ
السَّعَادَةَ لَهَا وَلِأُخْتِهَا وَأَبِيهَا ، وَبَنَاتِ جَنْسِهَا
وَذَوِيهَا ، بَعْدَ أَنْ فَتَتْ زَوْجَهَا بِمَا أَوْدَعَتْهُ
مِنْ قِصَصِ سَاحِرٍ ، وَحَدِيثِ بَاهِرٍ ،
أَسْلَمَتْهُ إِلَى عَالَمِ السَّعَادَةِ وَالْهَنَاءِ ، وَالْبَهْجَةِ
وَالْبَهَاءِ ، لَكُمْ أَسْلَمَتِ الْغَزَالَةُ صَاحِبَهَا
الْأَسَدَ إِلَى عَالَمِ الْمَوْتِ وَالْفَنَاءِ ، بَعْدَ أَنْ
قَذَفَتْ بِهِ إِلَى قَرَارِ الْمَاءِ .

الْقِصَّةُ التَّالِيَةُ : اُكْذُوبَةُ رَيْحَانَ

For his part, he became an ardent admirer of his wife, and his esteem for her grew ever greater. He rewarded her by marrying his brother Shahzamane — King of Samarkand — to her sister, Dinarzade.



Thus Scheherazade, the beloved of the people, knew how to bring happiness to herself, her sister, her father, her relatives and all woman-kind.

By captivating her husband with charming stories and exquisite conversation, she carried him into a world of happiness and splendour — unlike the gazelle, who led her companion, the lion, to a world of death and destruction, by throwing him into deep water.

Next story : Rayhan's Lie.

List of words in the story. بيان بكلمات القصة

violence	قسوة - شدة	malice	حسبخت - تمسك الأذى	P. 2 - 3	صفحة ٢ - ٣
wisdom	حكمة	charm	سحر - فتنة	King	ملك
folly	جنون - حماقة - جهل	beauty	جمال	Kingdom	مملكة
P. 6 - 7	صفحة ٦ - ٧	equal	يساوي - مساو - مادل	great	عظيم
meekness	حلم - وداعة	P. 4 - 5	صفحة ٤ - ٥	power	قوة
insensibility	طيش - حنق	evil	شر	powerful	قوي - عزيز
tyranny	ظلم	intention	قصد - نية	during	في أثناء
compassion	رحمة	reputation	سمعة - سيرة	first	أول
intelligence	ذكاء	rose-bud	زهرة الورد	part	جزء
stupidity	غباء	flower beauty	جمال الزهر	reign	ملك - حكم - عهد
command	أمر - أمر	rose-thorn	شوك الورد	base	يؤسس
imagine	يتخيل - يتصور	indeed	في الحقيقة	rule	ينظم
like	شبيه - مثل	lead	يقود	ruler	حاكم
treacherous	غدار - خائن	led	قاد	just	عادل
faithless	خائن العهد	betray	يخون - يغير - ي	justice	عدل - عدالة
ungrateful	ناكر الجمل	even	حتى	secure	آمن - مطمئن
overlook	يفضل - يتغاضى عن	husband	زوج	insecure	غير آمن - خائف
fact	حقيقة	suspect	يشك - يرتاب في	protect	يحمي - يمتنع ل
both	كلا - كلتا	suspicious	شكوك - طشون	watch over	يسهر على
vary	يختلف	disillusions	أوهام	welfare	مصلحة - راحة
honest	أمين	no sooner...than	لم يكد...حتى	encourage	يشجع
dishonest	خائن	discover	يكشف - يكتشف - يلحظ	the learned	العلماء
godly	خير - تقى	detect	يكشف - يطلع على - يلحظ	spare	يقصد - يدخر
ungodly	شرير	secret	سري - سري	effort	جهد - مسعى
merciful	رحيم	bewildered	ذهل - مذهول	happiness	سعادة
cruel	قاسي	surprise	دهشة - دهشة	so that	حتى - لكي
cruelty	قسوة	such	كذلك - مثل هذا	bestow on	يخلى على - يطلق على
beard	لحية	fury	غضب	title	عنوان - رمز - لقب
satisfied	قانع - مكتف	deep sorrow	حزن عميق	guardian	حارس - وصي
kill	يقتل	almost	أسف بالغ	on the other hand	من جهة أخرى
decided	عزم - قرر	driven	تقريباً - غالباً	wife	زوجة
revenge	يتنقم	madness	دفع - مدفوع	direct	مستقيم - مباشرة
sex	جنس	thus	هكذا	opposite	ضد - عكس
punish	يعاقب	exactly	تماماً	nature	طبيعة - خلق
guilt	ذنب - جريمة	gentleness	رفقة - لطافة	combine	يجمع بين
P. 8 - 9	صفحة ٨ - ٩	turned to	تحوّل إلى	treachery	خيانة
select	يختار			deceit	خداع

conjectures	هواجس	benevolence	أرحية	daily	يوميًا
sorrows	أشجان	purify	ينقى - يطهر	marry	يتزوج
plunged in	مستغرق في	heart	قلب	repeat	يكرر
grief	الحزن	egotism	أنانية	daybreak	انبلاج الصباح
approached	اقترب من	distinguished	مميز - مميّز	save	ينقذ - ينجي
beseech	يتوسّل إلى - يستعط	apart	على حدة - منفصل	against	ضد
implore	يتضرّع إلى	apart from	سوى - ما عدا	law	قانون
reason	سبب	qualities	خلال - صفات	established	مؤسس - مقام على
chagrin	غم - حزن	endow	يمنح - يُعطي	fixed	مثبت - ثابت
annoyance	مضايقة	self - denial	إنكار الذات - الإيثار	deviate	يشعر - يحد عن
disturb	يزعج - يفلق	backward	إلى الخلف - متأخر	allow	يسمح
mind	عقل	helping	يساعد - مُساعدة	alter	يغيّر
cause	يسبب	miserable	بأس - تأس	wonder	عجب
relate	يقص - يروي	the oppressed	المظلومون	citizens	أهلون - مواطنون
anxiety	قلق - شغل البال	harm	أذى	overwhelm	يغمر - يعم
deteriorate	يتفد - يتلف	P. 12 - 13	صفحة ١٢ - ١٣	fear	الخوف
P. 14 - 15	صفحة ١٤ - ١٥	passionately	بشغف	horror	الفرع - الرعب
bereave	يشكل - ينجع في	fond of	مفرم به	terror - stricken	تسلّك الرعب والهلع
therefore	بناءً على ذلك	studying	درس	strange	غريب - عجيب
sunrise	شروق الشمس	especially	بالأخص	either	كذلك - حتى
herald	يُنذر ب	history	تاريخ	P. 10 - 11	صفحة ١٠ - ١١
sunset	غروب الشمس	literature	آدب	return home	يعود إلى بيته
forfeit	يُصدر - يُضيع	search for	يبحث عن	sad	حزين
case	حالة - قضية	investigate	يُنقب	worried	مشمول البال
pity	عطف - رقة	past	ماض	loose	يخسر - يفقد
mercy	شفقة - رحمة	biography	تاريخ حياة إنسان	to be at a loss	لا يدري
rescue	ينقذ	primitive	بدائي - أول	deranged	مضطرب - مبتوه
oppression	ظلم - هوان	annals	أخبار تاريخية	daughter	ابنة
degradation	ذل	include	يشتمل على	noted	لاحظ - ذائع الصيت
desist	يكف	palace	قصر	intellectual	عاقِل - عقلي
abnormal	شاذ	collection	مجموعة	skill	مهاره
atrocities	طفيان	precious	تسعين - نفيس	noble	نبيل
P. 16 - 17	صفحة ١٦ - ١٧	knowledge	علم - مقرفة	behaviour	سلوك
retort	الرجيب	memorized	حفظ - وقي	name	اسم
dare	يجرؤ على	selections	مختارات	elder	أكبر سنًا
demented	مجنون	dilemma	خيرة	younger	أصغر سنًا
maniac	مجنون - معشوه	is weighed down	مُثقل بـ	character	سجية - خلق
counsel	مشورة - نصيحة	burden	رايح تحت - حمل - عبء	genius	عبقري - عبقرية
surmount	يتغلب على				

offer	يقدم إلى - يعطي - عطاء	refrain	يُتَجَمَعُ عن - يمتنع عن	difficulty	صُعوبة	tone	نَغْمَة - لهجة - جرس	divulge	يُفْشَى - يُذيع - يوح	exert	يُبْذَل
barley	شعير	befall	يَحْدُثُ - يَحْلُ بِ	wrath	غَيْظ - غَضَبَة	grave	خَطِير	stubbornly	بِرِئَاد	P. 32 - 33	صفحة ٣٢ - ٣٣
beans	فول	already	مِنْ قَبْلُ	failed	أَخْفَقَ - فَجَرَ	propagate	يُذَيِّع - يَنْشُر	P. 42 - 43	صفحة ٤٢ - ٤٣	inform	يُخْبِر
straw	تبن - قش	so long as	مَادَامَ	deal with	يَتَعَامَلُ مَعَ	shroud	كَسَن	disclose	يُفْصَحُ عَنْ	inability	عَجْز
sieved	غُرِبِلَ	P. 22 - 23	صفحة ٢٢ - ٢٣	restore	يُعيد - يَرْجِع	conversation	مُحَادَاة - حَدِيث	irrespective of	بِغَضِ النَّظَرِ عَنْ	on account of	بِسَبَبِ - بِنَاءِ عَلَى
pleasure	سُرور	sound	صَوْت - صَوَاحِب - بَلِغ	P. 18 - 19	صفحة ١٨ - ١٩	breath	نَفَس	consequences	عَوَاقِب - نَتَاجِج	exhausted	مُتَوَكِّ التَّوَى
ride	يَرْكَب - رُكُوب	argument	جِدَال - نِقَاش - مُجَادَلَة	regain	يَسْتَعِيد - يَسْتَعِيد	forever	إِلَى الْأَبَدِ	couple	زَوْجَان	half dead	نِصْفُ مَيِّت
as for me	أَمَّا أَنَا	however	مَهْمَا - عَلَى أَىِّ حَال	alarmed	مُتَعَرِّجٌ	frightful	مُخِيفٌ - شَنِيع	summoned	يُسْتَدْعَى - يُحْضَر	half alive	نِصْفُ حَيٍّ
misery	تَسَاة - بُؤْس	fate	حَظ - يَحْدُث - قِسْمَة	suggestion	اِقْتِرَاح	nonsense	هَذْيَان - قَبْث - كَلَامُ فَاوَرَج	relatives	أَقَارِب	P. 34 - 35	صفحة ٣٤ - ٣٥
turmoil	فَلَق - اضْطِرَاب	receive	يَسْتَقْبَل - يَسْتَقْبَل	utter	يَتَغَوَّر - يَنْطِق	murder	يَقْتُل - جَرِيئة قتل	arbitrate	حَاكِمٌ عُرْفِيًّا - تَوْسُط	contentedly	رَاضِيًّا - مَسْرُورًا
condition	حَالَة	the worst	الْأَشْوَأ - الْأَرْدَأ	prior	سَابِق - مُتَقَدِّم - سَالِف	promise	يُعِد - وَعْد	unanimously	بِالْإِجْمَاع	artful	بَارِع
draw	يَسْجِب - يَسْجِب	amazement	دَهْشَة - تَعَجُّب	moment	لَحْظَة	attempting	يُحَاوِل - مَحَاوِلَة	decision	قَرَار	dejected	مُتَقَشِّمٌ - مَكْتَشِب
plough	مُخْرَاث - يَحْرَث - يَزِق	to long	يَشْتَأِي إِلَى	paragon	يُقَال - تَمُوزِج	afterwards	بَعْدَ ذَلِكَ	enraged	حَاقِق	extremely	جَدًّا - لِلْغَايَة
P. 28 - 29	صفحة ٢٨ - ٢٩	water-wheel	سَائِيَة	naïve	سَادِج - مُتَقَلِّ	repentant	تَائِب - نَادِم	lock up	يُجْبِس	P. 36 - 37	صفحة ٣٦ - ٣٧
flour mill	طَاحُونَة	similar	مُشَابِه	naïveté	سَدَاجَة - غَفْلَة	forsake	يَهْجُر - يَتَخَلَّى عَنْ	diversion	تَسْلِيَة - لَهْو	forewarn	يَعْتَرِضُ سَبِيلَه
stable	اِصْطِلَال	insufficient	غَيْرُ كَافٍ	abyss	هُوَّة - هَاوِيَة	pardon	صَفْح - عَفْو - يُسَامَح	peck at	يَنْقُر	confront	يُجَابِه - يَتَصَدَّى لَ
scanty	قَلِيل - نَزْر - تَفِيَة	bother	تَضَاقِق - يَحْجُر - زَعَل	destruction	هَلَاك - تَدْمِير	credulous	سَازِج - قَرِير	P. 44 - 45	صفحة ٤٤ - ٤٥	watchman	حَارَس
resumed	اِسْتَأْنَف	narrative	حَدِيث - رَوَايَة	duty	وَلْجِب - عَمَل	type	طِرَاز - مِثَال	dissuade from	رَدَّ عَنْ - نَهَى عَنْ	recover	يُسْتَقْبَل - يُعَامَلِي
sorrowfully	يَحْزَن - بَكَدَر	penalty	جَزَاء - عِقَاب	aid	يُسَاعِد - يُسَاوِن	trouble	يَتَسَبَّب - مَشَقَّة	rebuke	يُلَوِّم	slaughter	يَذْبَح
P. 30 - 31	صفحة ٣٠ - ٣١	grieve	يَحْزَن	the helpless	الْعَاجِز	interfere with	يَتَدَخَّل فِي	mock at	يَهْزَأ مِنْ - يَسْخَر مِنْ	benefit by	يَنْتَفِع بِ
although	وَأِنْ كَانَ - مَعَ أَنْ	absolve	سَاح - صَفَح - غَفَرَه	drowning	غَرَق	concern	يُخْشَى	lenience	لِين	flesh	لَحْم
blame	لَوْم - تَوْيِيخ - يُوْبِخ	humiliation	إِهَانَة - إِذْلَال	even though	وَلَوْ - مَعَ أَنْ	artifice	حِيلَة	timidity	اِسْتَكَاثَة	seriously	بِخَطْوَرَة
maltreatment	إِسَاءَة - ضَمِيم	boundless	لَا حُدَّ لَهُ - غَيْرُ مَحْدُود	risk	تَمِيْعَة - مُخَاطَرَة	herd	قَطِيع - سَرِب	firmness	ثَبَات - حَزْم	P. 38 - 39	صفحة ٣٨ - ٣٩
salvation	خَلَاص - نَجَاة - اِنْقَاذ	for instance	مَثَلًا	physician	طَبِيب	midst	وَسْط - مَتَنَصِف	P. 46 - 47	صفحة ٤٦ - ٤٧	appeal to	يَلْتَجِي إِلَى - يَسْتَعِيذ بِ
feigned	اَدْعَى - تَظَاهَر	violently	بَشَدَة - بِشْدَة	epidemic	وَبَاء - وَبَاء	suggestion	اِقْتِرَاح	puzzled	حَائِر	thereupon	عِنْدَئِذْ
stamp	دَاس - ضَرْبُ الْأَرْضِ بِرِجْلِهِمْ	well - nigh	تَقْرِيْبًا - غَالِبًا	regardless of	بِغَضِ النَّظَرِ عَنْ	restore	يُسْتَفِي	inquisitiveness	فُضُول	opinion	رَأْي - مُعْتَقَد
compel	يُزْغِم	desire	يَرْغَب - رَغْبَة - خِدْمَة	expose	يَتَعَرَّضُ لَ	security	أَمْن - سَلَام	mend	يُصْلَح	revert	يَرْجِع - يَمُودُ إِلَى
						draw lots	يَقْتَرَع	erased	مَحَا	appetite	شَهْوَة - قَابِلِيَة
						P. 58 - 59	صفحة ٥٨ - ٥٩	P. 48 - 49	صفحة ٤٨ - ٤٩	briskly	بِقِشَاط - بِسَرْعَة
						messenger	رَسُول	senses	شُعُور - اِدْرَاك - عَقْل	hesitation	تَرَدُّد - شَك
						mighty	قَوِي - شَدِيد	remedy	يُعَالَج - يُصْلَح	obstinacy	عِنَاد - اِسْتِدْبَاد بِالرَأْي
						neighbouring	مُجَاوِر	sensible	عَاقِل - مَدْرِك	dialogue	جَوَان - مُحَادَاة
						valley	وَادِي	P. 50 - 51	صفحة ٥٠ - ٥١	roaring	يُزَار - زَوْيَر
						inefficiency	عَدَمُ اِقْتِدَار - عَدَمُ كِفَايَة	conceive	تَصَوَّر - اَدْرَكَ	P. 40 - 41	صفحة ٤٠ - ٤١
						P. 60 - 61	صفحة ٦٠ - ٦١	brilliant	مُتَالِق - بَاهِر	trickery	حِيلَة
						devise	حِيلَة - يَدِير - يَتَكَلَّر	quandary	وَرَطَة - مَازِق	persist	يُطْلَح
								greet	يُحَيِّي	confide	أَسْرَى إِلَى - اِسْتَوْدَع
								imminent	دَائِم - وَشِيك	threaten	يُهْدَد - يُنْذِر

audience	مجلس - المشول بين	staunch	متين - أمين - وقى	assault	غارة - هجوم
P. 72 - 73	صفحة ٧٢ - ٧٣	reverted	عاد - رجع	attain	يُنفذ - يُلَوِّث
hesitate	يتردد	psychological	نفسى - مختص	morrow	غد
P. 76 - 77	صفحة ٧٦ - ٧٧	affliction	بلى - محنة - غم	to-morrow	غداً
overtaken	بُغِثَا	romantic	خيالى - قصصى	den	عرب
absorbing	جذاب	enjoyable	مُستمتع	climax	ذروة - قمة
postpone	يؤجل	expound	يُفسر - يشرح - يبرر	pang	غصة - كربة
execution	تنفيذ الحكم	convinced	أقنع	lunch	طعام الظهر
sequel	ختم - نهاية	P. 62 - 63	صفحة ٦٢ - ٦٣	P. 62 - 63	صفحة ٦٢ - ٦٣
deliberately	عمداً	vigorous	قوى - ذو عزم	vigorous	قوى - ذو عزم
sensational	حساس - جذاب	usurp	يغتصب	usurp	يغتصب
transfer	يُنقل	insulted	أهان	insulted	أهان
masterpiece	رائعة - طرفة	rogue	خبيث - مُحتال	rogue	خبيث - مُحتال
P. 78 - 79	صفحة ٧٨ - ٧٩	set off	مضى - رحل	set off	مضى - رحل
genuine	حقيقى - رائع - جذاب	reflection	انعكاس - صورة	reflection	انعكاس - صورة
fidelity	أمانة - إخلاص - ولاه	pounced	وثب - انقض	pounced	وثب - انقض
conclusion	نتيجة - ختام	P. 64 - 65	صفحة ٦٤ - ٦٥	P. 64 - 65	صفحة ٦٤ - ٦٥
outlook	رأى	ghoul	غول	ghoul	غول
culminate	يبلغ الذروة	aggression	اعتداء	aggression	اعتداء
gratitude	شكر - عرفان الجليل	needless to say	لا حاجة إلى القول	needless to say	لا حاجة إلى القول
P. 80 - 81	صفحة ٨٠ - ٨١	prudent	حكيم - مُدبر	prudent	حكيم - مُدبر
ardent	شديد الحماسة	due to	بسبب - ناتج عن	due to	بسبب - ناتج عن
esteem	اعتبار - احترام	casual	عَرَضى - فجائى	casual	عَرَضى - فجائى
captivate	يأسر القلب - يسلط العقل	mental	عقلى - ذهنى	mental	عقلى - ذهنى
exquisite	نفيس - رائق - شائق	derangement	جُنون - خَبَل	derangement	جُنون - خَبَل
To do her justice, she should have been called rose-thorn.	لو أنصفوها	P. 66 - 67	صفحة ٦٦ - ٦٧	P. 66 - 67	صفحة ٦٦ - ٦٧
He was bewildered by surprise.	أذهلته المفاجأة	guidance	إرشاد - هداية	guidance	إرشاد - هداية
Disillusion had a command over him.	استولى عليه الوهم	The greatest and the most powerful king of his time.	أعظم ملوك عصره	The greatest and the most powerful king of his time.	أعظم ملوك عصره
He overlooked the fact that the nature of people varies.	نسى أن طبائع الناس تختلف	He based the rule of his people on justice.	حكم شعبه حكماً أساسه العدل	He based the rule of his people on justice.	حكم شعبه حكماً أساسه العدل
He decided to take revenge on him.	قرّر على الانتقام منه	He protected the weak from the strong.	انضمم للضعيف من القوى	He protected the weak from the strong.	انضمم للضعيف من القوى
The citizens were overwhelmed with fear.	استولى على الأهليين الخوف	He watched over the welfare of his people.	سهر على راحة شعبه	He watched over the welfare of his people.	سهر على راحة شعبه
		His wife was on the direct opposite.	كانت زوجته على العكس منه	His wife was on the direct opposite.	كانت زوجته على العكس منه
		Her charm and beauty could only be equalled by her evil intentions.	لم يكن يعدل جمال هيئتها وحسن صورتها إلا قبح سريرتها	Her charm and beauty could only be equalled by her evil intentions.	لم يكن يعدل جمال هيئتها وحسن صورتها إلا قبح سريرتها

He pledged him solemnly to keep his secret from everyone. أخذ عليه اليهود والمواثيق أن يكتم سره فلا يوح به لكاش كان.

All the means of enjoying comfort is at your command. لقد اجتمع لك كل ما شئت من أسباب الراحة.

He waits upon him. يخدمه.

How different is our fate, and how far apart are our conditions. شديداً اختلف القيسم، وشتان بين حالينا!

It is impossible to compel you to work, no matter what effort they exert. هيهات أن يُرغموك على العمل مهما يبذلوا من جهود.

The ox had no ability to work on account of its illness. عجز الثور عن العمل لمرضه.

No sooner did the day end than the poor donkey returned to its stable. لم يكدر النهار ينقضى، حتى عاد الحمار المسكين إلى زربته.

I have really harmed you when I wished to help you. لقد آذيتك من حيث أردت أن أنفعك.

He could not help roaring with laughter. لم يمتالك أن استغرق في الضحك.

It is a secret which was confided to me by an old genie friend of mine. إنه سر استودعني صديق لى قديم من الجن.

He disclosed his secret to her. أفشى بسرهم إليها.

They agreed unanimously that Nawār was wrong. اجتمعوا على خطأ نوار.

He went to his farm for diversion. خرج إلى دسكركه ليرفقه عن نفسه.

It would be better to follow the example of our master. ما أجدرك أن تتفدى يا خلاق سيدنا!

They were completely terror-stricken. تملكهم القمع.

He is at a loss to know what to do. لا يدرى كيف يصنع.

Both of them were noted for their intellectual skill. كلتاهما معروفة برجاحة العقل.

She was not backward in helping the miserable. لم تُقصر في معاونة البائسين.

She was passionately fond of reading. كانت مشغوفة بالقراءة.

He 'was weighed down' under the burden of conjectures and sorrows. كان مُتسلياً لهواجيسه وأشجانه.

He began to bereave the people of their daughters. راح ينجع الناس في بناتهم.

The sunrise of his day heralded the sunset of a wife's life. لا تكاد تُشرق خمس يومه حتى تغرب معها حياة زوجته.

What good is reason if it is not meant to rescue human beings? ما قايده العقل إذا لم يُنقذ بنى الإنان؟

I regained my faith in him. ما قعدته من الثقة به.

The able must do his utmost to aid the helpless. يجب على القادر أن يبذل جهده في مساعدة العاجز.

It is the duty of a skilful swimmer to rescue a person on the point of drowning. من واجب السامح الماهر أن يُنقذ المرف على القرق.

Allah helps men so long as men help one another. الله في عون العبد ما دام العبد في عون أخيه.

How sound is your argument! ما أبلغ حجبتك!

I do long to hear it. ما أشوقنى إلى سماعها.

Prof. Kamil Kilany's Work

An extract from a study written
by Prof. Dr. Von Leers.

... But more than anybody else, Prof. Anees Mansour in his beautiful article "A Thousand books bearing the name of Kamil Kilany" published in "Akhbar al Adab" gives the right summary of Prof. Kamil Kilany's work, he said :
" ... Nothing is more enjoyable to Kamil Kilany than to work day and night as enthusiastically as a young man but with the firm faith of an old man performing useful work. He never takes any notice of what others say about him. He renounces fame just as he renounces wealth, but he never refrains from work or from devotion to his sons — the children everywhere.

Kamil Kilany is the Hans Anderson of the Arab countries. . . He is the two German Grimm brothers. . . Indeed, he is the whole Grimm family, labouring in silence, caring naught about criticism. . . . It happened once that a certain magazine kept on attacking him for a number of consecutive months. He refused even to look at it. He believes that a battle between two men of letters results in the disappearance of two from the literary field. That is why he prefers silence when he is attacked by critics, so that literature may lose only one member. . . This man's motto is work and always more work.

... He is the pioneer of the Children's Library which aims at serving the child, amusing and educating him. It was he who paved the road to the Children's Corner of Arabic broadcasting. We should also mention his role in sowing the seed of that enlightened process which led to the appearance of "Sindbad", the children's magazine. This is the "Daddy" of all Arab children, from Indonesia to Morocco, and from Egypt to South Africa. This is Kamil Kilany.⁽¹⁾

"Anees Mansour"
* * *

Seldom "a prophet is recognized in his own country", but Kamil Kilany merits recognition for the message he bears is the call to civilization, erudition and happiness of well used years.

Prof. Dr. VON LEERS.

(1) Excerpts from an article published in Al-Akhbar 29-6-1958

صنيع الأستاذ «كامل كيلاني»

قبس من الدراسة التي كتبها الأستاذ الدكتور: «فون ليرز»
«... على أن الأستاذ «أنيس منصور» قد زاد على كل من عداه بما كتبه في مقاله البديع، المنشور في «أخبار الأدب»، بنونان: «ألف كتاب اسمها: كامل كيلاني»، فقد كشف لنا - في صدق وإيجاز - حقيقة ما أسداه الأستاذ «كامل كيلاني» من صنيع... قال:
«... لا يعرف «كامل كيلاني» إلا شيئاً واحداً: هو أن يستعمل ليلاً ونهاراً - بحماس الشبان، وإيمان الشيوخ - بأنه يؤدي عملاً نافعاً!! ولا يتعبه ما يقول الناس... وهو زاهد في الشهرة وفي المال.
ولكنه لم يزد أبداً في العمل والإخلاص ولا بنائه من الأطفال في كل مكات.

... هذا هو «هانس أندرسن» البلاد العربية. هذا هو الأخوان الألمان: «جرم»، بل إنه كل أسرة «جرم» يعمل في صمت دون أن يكثر - قليلاً ولا كثيراً - للنقد... وقد حدث أن هاجته إحدى المجلات شهوراً متوالية، فلم يتأثر أن يقرأ النقد الذي كتبه... ومن رأيه: أت المعركة بين أدبيين، من شأنها أن تحمل الأدب وتفقد اثنين من رجلاه. ولذلك: يؤثر الصمت حين يهاجمه النقاد؛ وبذلك يخسر الأدب رجلاً واحداً....

إن شعار هذا الرجل، هو: أن يستعمل، ويستعمل دائماً!! إنه هو الذي فتح باب العناية بالطفل، وتعليمه، وتنقيته. إنه هو الذي فتح الطريق إلى ركن الأطفال في الإذاعات العربية، وهو الذي أنشأت عليه مستنيرة للأطفال؛ كجريدة «سينر»...
... هذا هو «بابا» ككل الأطفال العرب: من «إندونيسية» إلى «مراكش»، ومن «مصر» إلى جنوب «إفريقية». هذا هو: «كامل كيلاني» (1)

«... هذا هو «بابا» ككل الأطفال العرب: من «إندونيسية» إلى «مراكش»، ومن «مصر» إلى جنوب «إفريقية». هذا هو: «كامل كيلاني» (1)
أنيس منصور

* * *

قلماً لقي نبى كرامة في وطنه، ولكن «كامل كيلاني» جدير أن يستحق له بالفضل، جزاء ما يؤديه من رسالة: هي دعوة إلى التقدم والمعرفة وإسماع النفس بما أختت الانتاع به من تجارب السنين.
أستاذ: دكتور: فون ليرز

(1) قطوف من صحيفة الأخبار ٢٩/٦/١٩٥٦

He was on the point of attacking me.
كاد يفتيك بي.

She was saved through her brilliant idea.
نجت بفضل رجاحة عقلها.

He came across a loyal adviser.
لقى ناصحاً مخلصاً.

He reverted to his old ways of charity.
عاد سيرته الأولى في الإحسان.

He unfolded his wish to the king.
رَقَعَ إلى الملك رغبته.

They carried on a lengthy conversation.
دار بينهما حوار طويل.

I am about to perform a formidable fate.
إسى مقدمة على أمر جسيم.

He was charmed with her beauty.
بهَّرَهُ جمالها.

She had drawn up a plan.
رَسَمَتْ خُطَّةً.

The night was nearly over.
أشرف الليل على نيهائه.

Sheherazade was overtaken by the morning.
أدرك شهرزاد الصباح.

She bore him two children.
أنجبت منه ولدَيْن.

She changed his outlook on women for the better.
حَسَّنَتْ رَأْيَهُ فِي النِّسَاءِ.

His esteem for her grew ever greater.
زَادَ إِكْتِبَارُهُ لَهَا.

He became an ardent admirer of his wife.
اشْتَدَّ إِعْجَابُهُ بِزَوْجَتِهِ.

Rousseau had a profound admiration for the political ideas of antiquity.
كان «رُوشو» عميق الإعجاب بالمثل السياسية القديمة.

We all feel admiration for people who succeed in spite of difficulties.
كلنا يشعُرُ بالإعجاب لِمَنْ يُكْتَثِرُ لَهَا.

كلنا يشعُرُ بالإعجاب لِمَنْ يُكْتَثِرُ لَهَا
يرغم ما يعترضهم من عقبات.

Do you wish me to copy 'Ammār in his lenience.
أَتُرِيدُنِي عَلَى أَنْ أَتَدَيِّ بِرِسْمَارٍ فِي لِينَتِهِ.

He stood puzzled and helpless before her folly.
وَقَفَ حَائِراً مَكْتُوفَ الْيَدَيْنِ أَمَامَ حِمَاقَتِهَا.

You would remedy a wrong with another wrong, and cure evil with another evil.
إِنَّكَ تُدَاوِي الْخَطَأَ بِخَطَأٍ، وَتُدْفَعُ السَّيِّئَةَ بِسَيِّئَةٍ وَشَلِهَا.

He conceived a brilliant idea.
لَاخَتْ لَهُ بَارِقَةٌ أَمَلٍ.

With the last word I utter I shall give up my last breath of life.
لَنْ أَلْفِظَ آخِرَ حَرْفٍ حَتَّى أَلْفِظَ آخِرَ نَفْسٍ مِنْ أَنْفَاسِ الْحَيَاةِ مَتَّ.

Her body trembled with fear.
سَرَّتِ الرَّعْدَةُ فِي حِسْمِهَا.

Terror struck her.
اسْتَوَى الرُّعْبُ عَلَيْهَا.

You are not such a credulous type as that foolish woman Nawār.
مَا أَنْتَ بِمَنْ يَجُوزُ عَلَيْهِ الْأَوْهَامُ كَمَا جازت عَلَى الْمَرْأَةِ الْغَافِلَةِ «نَوَار».

A lion arrived in their midst.
وَقَدَ عَلَيْنِمْ أَسَدٌ.

They put their heads together.
اجْتَمَعَ رَأْسُهُنَّ.

For fear of death you escape to death.
إِنْكُمْ تَهْرَبُونَ مِنَ الْمَوْتِ خَوْفاً مِنَ الْمَوْتِ.

I may attain through my artifice what the lion cannot attain through his strength.
لَسَلَى أَبْلُغُ بِحِيلِي مَا لَا يَبْلُغُهُ الْأَسَدُ بِقُوَّتِهِ.

He reached the climax of fury.
تَمَلَّكَتْهُ الْغَضَبُ.

I warned him against your great strength and revenge.
حَذَرْتُ بِطَنَّاكَ.

وانتقامك.

The Study of Foreign Languages Made Easy.

A word on the modern method of learning
foreign languages initiated and practised by

Prof. KAMIL AL-KILANY

By Hajji D. 'Abdul Karim Germanus: Professor of Islamic Studies in
Budapest University, member of the Orientalistic Committee at the Hungarian
Academy of Sciences, member of the Italian Accademia del Mediterraneo,
Corresponding member of the Academy of the Arabic Language, Cairo.

I - A Striking Man

Kamil Al-Kilany is the esteemed professor of thousands of students, not only in Arab countries, but also in other parts of the world too, where people are interested in Arabic study and its literature. I had the rare opportunity of making the personal acquaintance of this striking man of small stature and big knowledge. For hours and hours I could enjoy his indefatigable quoting from ancient and modern Arabic poetry which flowed from his tongue and rang like a silver bell, recreating the eloquence of bards of a thousand years' standing. I can honestly say that I stood dumbfounded before this store of knowledge and incandescent fervour to illuminate the shocking shows, quoted from Imrūl-Kays (إمرؤ القيس) through Bashār Ibn Burd (بشار بن برد), Ibn Erroomy (ابن الرومي) and Bulhury (البُحْرِيُّ) while Mutanabbī (المتنبي) and the great blind ascetic Alma'arry (المرى) stood astounded to listen to their poetic creations revived amid the pulsating life of Cairo.

2 - The Educator of the Rising Generation

Kamil Al-Kilany has belied the laws of physics, because, besides fulfilling his official duties at the Ministry of Wakfs, he studied, investigated, recited, researched, and instructed the whole rising generation, published old Arabic texts in new form, commented on the difficult passages, translated from European languages into Arabic, and vice versa, wrote historical works, and gave deep study to etymology and philology, while his interested listeners were exhilarated by the sparkling flashes of his ready wit and solacing humour. How all these achievements can find room in such a little man, seems miraculous to me.

تَيْسِيرُ اللُّغَاتِ الْأَجْنِبِيَّةِ

إِلَامَةً بِالْمَنْهَجِ الْجَدِيدِ الَّذِي ابْتَدَعَهُ الْأُسْتَاذُ «كَامِلُ كِيلَانِي»

وَطَبَقَهُ فِي تَعْلِيمِ اللُّغَاتِ الْأَجْنِبِيَّةِ

بِقَلَمِ: الْحَاجِّ د. عَبْدِ الْكَرِيمِ جِرْمَانُوس

أُسْتَاذُ الدِّرَاسَاتِ الْإِسْلَامِيَّةِ بِحَامَةِ بُودَابِسْت، وَعَضْوُ الشُّعْبَةِ الشَّرْقِيَّةِ لِلْمَجْمَعِ الْعِلْمِيِّ الْهَنْغَارِيِّ،
وَعَضْوُ أَكَادِمِيَّةِ الْبَحْرِ الْأَبْيَضِ الْإِيطَالِيَّةِ، وَالْمَضَامِرِ الْمُرْسَلَةِ لِلْمَجْمَعِ الْعِلْمِيِّ الْقَاهِرَةِ.

١ - رَجُلٌ رَائِعٌ

الأستاذ «كامل كيلاني»، عالم جليل القدر، تلمذ على يديه ألوف الطلاب، لا من البلدان العربية
فحسب، بل من غيرها من الأقطار التي تعنى بدراسة اللغة العربية وآدابها... وقد أتيت لي فرصة
فريدة تعرفت فيها إلى هذا الرجل الرائع، الذي جمع بين ضالة الجمل وضخامة المعرفة والعلم.
في وسعي أن أجلس إليه الساعات تلو الساعات، مستمتعاً بما يتلوه على من الشعر العربي - قديمه
وحديثه - متدفقاً لا يتطرق إليه الملل، كأنما ينساب من فمه نغمات صادرات من أجراس فضيصة تردد
أنشيد شعراء الجلالة (bards)، الذين ذاع صيتهم في غرب أوربة منذ ألف عام.
وفي وسعي أن أعترف - بكل صراحة - أنني وقفت مبهوتين، منعقد اللسان، أمام ذلك البحر الفياض،
وتلك الحماسة الوهاجة التي تلقى ضوءها على ما يرويه «الكيلاني»، - من شعر «امرئ القيس»،
و «بشار بن برد»، و «ابن الرومي»، و «البحتري»، على حين يقف كُـلٌّ من «المتنبي»،...
وذلك الناسك الأعشى العظيم «المعري»، مأخوذتين وهما يستمعان لصدى مبتكراتهما الشعرية، وسط
عجيج الحياة النابضة في مدينة القاهرة.

٢ - مُعَلِّمُ الْجِيلِ الْجَدِيدِ

ويبدو لي أن «الكيلاني»، قد نقض قوانين الطبيعة؛ لأنه فوق قيامه بمهام وظيفته في وزارة
الأوقاف، عكف على الدراسة والبحث والاستقصاء، والتلاوة والإلقاء، وتعليم جيل جديد ناهض
بأكمله، ونشر القديم من النصوص في ثوب قشيب، والتعليق على ما تعذر فهمه من فقراتها، والترجمة من
اللغات الأجنبية إلى العربية ومن العربية إلى الأجنبية، وتدوين المؤلفات التاريخية، والتعمق في علوم
الصرف والاشتقاق وفقه اللغة.

هذا إلى ما تبيته بديته المحاضرة لمستمعيه من ومضات براققة، ونكات طريفة مستملحة،
وفكاهات عذبة، وإذا بهم آذان صاغية، ووجوه مستتبشرة ضاحكة...

أما كيف تجتمع هذه المواهب كلها في ذلك الجسم الصغير، فعجزة من خوارق الطبيعة!

3 - The Mother Tongue

Kamil Al-Kilany, after having taught higher Arabic literature to grown-up scholars for a life-time, has now ascended to a more elevated position of teaching, (perhaps even more patriotic than his previous endeavours) to teach the children of our generation in order to enable them to use their own mother-tongue correctly for the benefit of the nation. He has published a series of books, charming and attractive, clearly printed with vowel-signs, and through this service, he has not only won the interest of the children in the proper pronunciation of their mother-tongue, but has also achieved a duly appreciated victory for the correct Arabic language, which he has championed all his life.

4 - Al-Kilany and the Arabian Nights

With fascinating illustrations, the stories of the Arabian Nights have been revived and simplified in Kamil Al-Kilany's edition for children. It is very regrettable that the inexhaustible store of fancy, wisdom, imagination and glowing glamour of the Thousand and One Nights has not yet been appreciated in the Arabic East as much as it is in the West. While the "Nights" have been translated in all the languages of the globe and published again and again and adorned with artistic illustrations, Egypt has not yet succeeded in issuing a first-class edition, to bring home this unequalled treasure of Islamic literature to the descendants of its protagonists. This literary jewel is sold in Cairo in a poor verse, on shabby paper, by itinerant hucksters in loose robes, while in the West it adorns the libraries of connoisseurs.

It is thanks to Kamil Al-Kilany, that parts of this shining literary pearl have been published for children; but many a grown up man or woman may also profit by it. I sincerely hope that his noble endeavour will awaken interest in the Nights, and that a beautiful edition will follow in the wake of Kamil Al-Kilany's footsteps.

5 - A Cultural and Economic Bridge

These endeavours were directed towards the teaching of correct Arabic.

Not satisfied with his success, Kamil Al-Kilany has undertaken yet a greater task: namely to teach Egyptian children foreign languages. The Near East, which has always been the cultural and economic bridge between continents, can only maintain its unique position by the alacrity of its peoples.

٣ - لغة البلاد

وبعد أن قضى « الكيلانى » عمراً طويلاً في تعليم الأدب العربى الرفيع للمتقدمين من طلاب العلم ، ارتقى درجة عالياً من درجات السلم ، فأخذ يُعَلِّم صغار التلاميذ من هذا الجيل ، حتى يمكنهم من استعمال لغة بلادهم استعمالاً صحيحاً لا يتسرب إليه الخطأ ، خدمة لوطنهم .
ولعل جهوده - في هذا الميدان - أكثر وطنية من سابقتها . لقد نشر سلسلة من الكتب الساحرة الجذابة ، جيدة الطبع ، واضحة الحروف ، مضبوطة الشكل ، وبذلك لم يكتسب ميول الأطفال في نطق لغة آبائهم وأمهاتهم نطقاً صحيحاً وحسب ، ولكنه فاز بما هو خليق به من النصر في نشر اللغة العربية السليمة التي ظل طوال حياته بطلها المنوار .

٤ - « الكيلانى » و « ألف ليلة »

فهذه قصص « ألف ليلة » قد نصح « كامل كيلانى » في إحيائها ، وتبسيطها في سلسلة كتب الأطفال . . وما يؤسف له : أن تلك التخيرة التي لا تنضب من الخيال والحكمة والسحر والنور والوضاء في « ألف ليلة وليلة » ، لم تنل من التقدير والإعجاب في الشرق العربى ما نالته في الغرب .
فنحن نرى « الليالى » قد نقلت إلى كافة لغات المعمورة ، وأعيد طبعها ونشرها ، مراراً وتكراراً ، بحلا بالصور البديعة الفنية ، على حين نرى أن مصر لم تنجح في إخراج طبعة أنيقة من الطراز الأول لينتفع أبناء الجيل الجديد بهذا الكنز المنقطع النظير من الأدب الإسلامى . بل إن هذه الجوهرة النفيسة تباع في القاهرة في شعر غثيث على ورق رثيث ، بأيدي سارحين في ثياب مهلهلة ، على حين نراها في الغرب تزين المكتبات التي يختلف إليها العارفون !!
وما يذكر بحزيل الثناء لـ « كامل كيلانى » أن نشر للأطفال جمهرة من درر هذه الجوهرة الثمينة التي يستطيع أن ينتفع منها الكثيرون من الكبار أيضاً .
ولإنى لأرجو - صادقاً - أن يُقتنى أثر « الكيلانى » في سعيه النبيل ، فتظهر لـ « الليالى » طبعة جميلة جديدة بها .

٥ - جسر ثقافى واقتصادى

وقد كانت هدف « كامل كيلانى » من هذه الجهود ، تعليم الأطفال اللغة العربية الصحيحة ، على حين أنه لم يكتف بما أصابه من النجاح في هذا الميدان ، بل أخذ على عاتقه تبسات جساماً ، أعظم خطراً وأبعد أثراً ، ألا وهي تعليمهم اللغات الأجنبية .
فإن الشرق الأوسط الذي ظل على الدوام جسراً ثقافياً واقتصادياً بين القارات ، لن يستطيع الاحتفاظ بهذه المسكاة الفريدة بغير هذه القطة الشعبية الشاملة .

ولطالما كانت شعوب البلدان العربية عالمية ، فضلا عن حرصها على تقاليد لغوية التليدة .
وللشرق العربي - اليوم - رسالة هامة ، عليه أن يؤديها في هذه الحقبة الصاخبة من تاريخ العالم الحديث ، توجب عليه أن يسهم في إصلاح ذات البين ، وردّ الأمر إلى نصابه ، وتخفيف حدة التوتر بين المصالح المتنافرة .

ومثل هذا المهم النبيل لا سبيل إلى إنجازها إذا لم يَدْعَمَهُ التمكن من الإجابة اللغوية .
وفي مصر جبهة من شخصيات القادة المعاصرين يشهدون على صحة ما أقول .
وإذا كان أبطال السياسة من المصريين قد أحرزوا إعجاب السلطات الأجنبية في الخارج واحترامهم ، فإن ذلك يعزى بلا مراء إلى تمكنهم من التعبير - بلغات الغرب - عن آرائهم ، في طلاقة وسهولة .

٦ - منهج « الكيلاني »

وتيسيراً لهذا المهم : شرع « كامل كيلاني » ، في إخراج كتب مصورة دمجتها براعته البليغة ، حتى يتسنى للأطفال أن يتعلموا العربية وما يقابلها بكل من اللغات : الإنكليزية ، والفرنسية ، والألمانية ، والإيطالية ، والإسبانية ، متوخياً - في ذلك - نهجاً بارعاً يجتذب اهتمام القارئ ، بما تحويه القصة من فنون الإمتاع والتشويق ، فيدفعه حب الاستطلاع إلى معرفة ما يقابلها باللغة الأجنبية المثبتة بحروف واضحة أمام النص العربي .
وما إن يتم مجموعة هذه القصص ، حتى يصبح قادراً على التعبير عن رأيه ، وبالمبادئ اللغوية الأولية .

وبذلك يتسنى له - من حيث لا يشعر - تذليل العقبة الحاسمة الأولى ، فينتقل إلى الخطوات التي تليها في يسر وسهولة .

ولأنني لعلّي يقين أن ألاف المتعلمين الذين يريدون الإلمام بلغة أجنبية ، ثم يفت في عزائمهم ما يعترضهم في قوانينها النحوية الخافتة من عقبات مؤسفة ، سيغالون هذا المنهج الميسر الجديد الذي ابتدعه « الكيلاني » ، بالفرح ، وعظيم الأمل .

٧ - أسف وتوصية

ولأنني - برغم تمكني من عدة لغات - لأسف على أنني لم أكن أحد الذين تلمذوا على « الكيلاني » ، واتبعوا طريقته .

على أنني أرجو صادق التوصية للصغار والكبار - على السواء - بالانتفاع بما فيها من متعة وضمان للنجاح .
ولأنني لأهني أستاذي العظيم في اللغة العربية : « كامل كيلاني » ، على هذا الصنيع الوطني ، وأقدم له أجزل ثنائي ، وأصدق احترامي .
صديقه العزيز :

الحاج د . عبد الكريم هبرمانوس

The inhabitants of the Arab countries have always been cosmopolitan besides safeguarding the Arabic linguistic tradition. The Arab East has now an important mission to fulfil in the turmoil of present-day history : to act as mediator and controller of discordant interests. Such a noble task can be achieved only through linguistic ability.

Many a leading contemporary Egyptian personality can bear witness to the truth of the above statement, and if Egyptian political heroes gain universal respect and admiration from foreign authorities, it is certainly due to the fluency of expression of their national aims in Western languages.

6 - Al-Kilany's Method

In order to facilitate the achievement of this task, Kamil Al-Kilany is producing from his nimble pen illustrated booklets. He teaches his pupils by means of corresponding texts in Arabic and English, French, German, Italian and Spanish respectively, using a clever device to draw the pupil's interest to the contents of the amusing story so that - always attracted by a natural curiosity - he acquires the knowledge of the respective language, which is clearly printed opposite the Arabic text.

Unconsciously, the pupil learns a foreign language and when he has completed the series of stories, he can express himself in the rudiments of the language, surmounting the decisive first step. The initial difficulty being over, the next steps follow easily.

I am sure that thousands of learners, who wish to acquire the knowledge of a foreign language, and who have despaired of success after toiling through dry grammar, will hail this innovation of Kamil Al-Kilany's simplified method with joy and jubilant hopes.

7 - Regret and Recommendation

I regret, that already being conversant with several languages, I have missed the opportunity of enrolling among the pupils of Kamil Al-Kilany's method, but I strongly recommend it to the young and the old, as a profitable and enjoyable way leading to success. I congratulate my great master in Arabic, Kamil Al-Kilany, on his patriotic work and remain most respectfully

his sincere friend

Hajji D. Abdul Karim Germanus

Selections from Various Opinions

The Instruction of Children

by the popular poet Maitre
M Bairam El Tunossy

...In talking about children's instruction we conclude by a reference to Kamil Kilany's Library.

For thirty years, Professor Kilany has been rendering children the service of an expert doctor as well as that of a brilliant artist, who does his work sincerely and interestedly.

I have seen a collection of his books which he has written for children so that they may learn both French and English. They certainly excel other children's books of this type.

I started reading the story of Shantah and Saydah⁽¹⁾, in which he has put the Arabic text opposite the French text, and I became so absorbed that I finished reading it in one hour. I derived from it a lesson which has benefited me even more than it has the child. The English edition is just as interesting.

If the Ministry of Education pays Kilany's Library the attention it deserves, the trouble encountered by the rising generation to-day would be avoided.⁽²⁾

Bairam El-Tunossy

(1) Shantah's Journey.

(2) An extract from an article published in "Al-Gumhouria" 27-1-1957.

مُخْتَارَاتُ مِنَ الآرَاءِ

تعليم الأطفال

لشاعر الشعبي الأستاذ محمود بيرم التونسي

..... وَيَنْتَهِي بِنَا الْحَدِيثُ فِي
تَعْلِيمِ الْأَطْفَالِ إِلَى مَكْتَبَةِ «كامل كيلاني» .
مُنْذُ ثَلَاثِينَ عَامًا : وَالْأُسْتَاذُ «كيلاني»
يَخْدُمُ الطِّفْلَ خِدْمَةً طَيِّبَةً وَفَقَّانٍ حَادِقٍ ،
مُكَيِّبَةٍ عَلَى عَمَلِهِ بِأَمَانَةٍ وَإِخْلَاصٍ !!
أِطْلَعْتُ عَلَى مَجْمُوعَةٍ مِنْ كُتُبِهِ - الَّتِي
كَتَبَهَا لِيَتَعَلَّمَ فِيهَا الطِّفْلُ اللُّغَتَيْنِ :
الْفَرَنْسِيَّةَ ، وَالْإِنْجِلِيزِيَّةَ - فَإِذَا هِيَ تَفُوقُ
نَظَائِرَهَا فِي كُتُبِ الْأَطْفَالِ !!

سَرَقَنِي كِتَابُ «شَنْطَحَ وَصَيْدَحَ»^(١) ؛
الَّذِي وَضَعَ عِبَارَاتِهِ الْعَرَبِيَّةَ أَمَامَ الْعِبَارَاتِ
الْفَرَنْسِيَّةِ ، فَأَتَمَمْتُ قِرَاءَتَهُ فِي سَاعَةٍ ،
وَخَرَجْتُ بِدُرُسٍ نَفَعَنِي قَبْلَ أَنْ يَنْفَعُ
الطِّفْلَ وَمِثْلُهُ الطَّبِيعَةُ الْإِنْجِلِيزِيَّةُ !!
لَوْ أَنَّ وَزَارَةَ التَّرْبِيَةِ وَالتَّعْلِيمِ أَوْلَتْ
مَكْتَبَةَ «الكيلاني» مَا بَلَّرَمُ لَهَا مِنْ
عَنَاءَةٍ وَاهْتِمَامٍ ؛ لَجَبَّتِ الذُّشُّ هُنَاكَ الْمَشَاقَّ
الَّتِي يُعَانِيهَا الْيَوْمَ^(٢) . بيرم التونسي

(١) «رحلة شَنْطَحَ» .

(٢) من مقال بصحيفة الجمهورية ٢٧ من يناير ١٩٥٧ .

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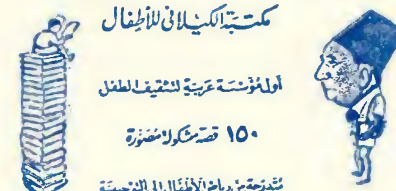
In fact, it is a rational literary revolution which has won the support of most ministers of education, leaders of public opinion in the East, and well known orientalists.

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مكتبة الكيلاني للأطفال

أول مؤسسة عربية للتعليم للطفل

١٥٠ قصّة مصوّرة

مُصَنَّفَةٌ مِنْ رِوَايَاتِ الْأَطْفَالِ إِلَى التَّوَجُّهِ

٣٧ شارع أسامة
٢٨ شارع بستان
بغداد

مُصَنَّفَاتُهَا : نَسَائِرُ التَّلِيدِ فِي نَحْوِ مِائَةِ وَخَمْسِينَ نَسْخَةً . وَالدِّعَاءُ
الْمُؤَبَّرُ . بَقِيَّةُ الْإِنْجَارِ . مُتَوَجِّعَةٌ بِهَا مِنْ دِيَارِ الْأَطْفَالِ إِلَى خَلَامِ

التَّحْلِيلِ التَّائِيْدِ . ثُمَّ تَتْبَعُ إِلَى مَكْتَبَةِ الْكِلَانِيِّ لِلتَّيْبِ .

مَادُّهَا : تَقْوَمُ الْخَلْقُ ، وَتَرْبُ الْفَنَنْ ، وَتَعْلَمُ الْآدَبُ .

فَتَا : يَتَوَقَّ الْفَارِ وَيَنْتَهِي ، وَتُحْيِي أَنْكَابُ إِلَيْهِ .

لَتُنْهَا : تَتْبَعُ نَسْخَةَ التَّيْبِ ، وَتَطْلُعُ السَّانَ عَلَى فَصِيحِ آيَاتِهِ .

قَوْرَةُ وَخَيْدَةٍ ، أُنْجَسَ عَلَى تَأْيِيدِهَا وَزَرَاهُ التَّرْبِيَةِ وَزَوَّاهُ التَّحْلِيلِ

وَعَادَةُ الرَّأْيِ فِي الشَّرْقِ ، وَكِبَارُ الْمُتَفَرِّقِينَ وَأَعْلَامُ التَّرْبِيَةِ فِي الْقَرْبِ .

أَوَّلُ مَكْتَبَةٍ عَرَبِيَّةٍ عُنِيَتْ بِتَنْشِيطِ الطِّفْلِ عَلَى اخْتِدَادِ أَسْوَ

التَّرْبِيَةِ الصَّحِيحَةِ . تَوَلَّتْ لَمَبَّاهَا التَّرْبِيَةَ ؛ فَتَنَفَّتْ بِهَا الْفِيلُ

الْبَعِيدُ فِي إِبْدِ التَّرْوَةِ . وَلَمْ يَتَلَّ بِهَا نَيْتُ عَرَبِيٍّ .

تُرْجِمَتْ إِلَى أَكْثَرِ اللُّغَاتِ الشَّرْقِيَّةِ وَتُعْطَى اللُّغَاتِ الشَّرْقِيَّةِ

مُدَوَّنَةٌ عَزْوَ . إِذَا عَرَضَ التَّلِيدُ ، نَسَى إِلَيْهَا بِلَا تَرْجِيحٍ وَلَا تَرْجِيحٍ

كَانَتْ أَكْثَرُ أَشْيَاءِ الْيَوْمِ . وَهِيَ الْيَوْمَ أَشْغَى غَدَاهُ خَفَافٍ لِلْزَيْنَةِ

تُصَدِّقُهَا أَكْثَرُ دُورِ النُّشْرِ فِي الشَّرْقِ .

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